GAZETTEER

OF THE

GUJRAT DISTRICT.

1883-84.

Compiled and Published under the authority of the Punjab Government.

Lahore:
PRINTED AT THE "ARYA PRESS," BY RAM DAS.
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PREFACE.

The period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer* compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Cap. V (General Administration), and the whole of Cap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; and Section A of Cap. III (Statistics of Population) has been taken from the Census Report. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally, from Mr. Cunningham's compilation already referred to, which again was almost wholly based upon Colonel Waterfield's Settlement Report of the district.

The report in question was written in 1868, and, modelled on the meagre lines of the older settlement reports, affords somewhat inadequate material for an account of the district. No better or fuller material, however, was either available or procurable within the time allowed. But when the district again comes under settlement, a second and more complete edition of this *Gazetteer* will be prepared; and meanwhile the present edition will serve the useful purpose of collecting and publishing in a systematic form, information which had before been scattered, and in part unpublished.

The draft edition of this *Gazetteer* has been revised by Colonels Waterfield and Parsons and Mr. Perkins. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

THE EDITOR.

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1	2	3	4	5
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.		
		Gujrát.	Khárian.	Phália.
Total square miles (1881)	1,973	554	647	772
Cultivated square miles (1878)	1,154	444	378	332
Culturable square miles (1878)	505	29	94	382
Irrigated square miles (1878)	372	162	23	187
Average square miles under crops (1877 to 1881)	1,161	445	399	317
Annual rainfall in inches (1866 to 1882)	28·2	28·2	30·9	23·5
Number of inhabited towns and villages (1881)	1,334	522	504	308
Total population (1881)	689,115	297,040	217,371	174,704
Rural population (1881)	646,719	259,659	212,356	174,704
Urban population (1881)	42,396	37,381	5,015	...
Total population per square mile (1881)	349	536	336	226
Rural population per square mile (1881)	328	469	328	226
Hindus (1881)	72,450	35,096	15,456	21,898
Sikhs (1881)	8,885	4,818	2,209	1,858
Jains (1881)	...	...	...	...
Musalmans (1881)	607,525	256,936	199,643	150,946
Average annual Land Revenue (1877 to 1881)*	589,759	271,263	162,243	156,253
Average annual gross revenue (1877 to 1881) †	732,420	...	...	...

* Fixed, fluctuating, and miscellaneous. † Land, Tribute, Local rates, Excise, and Stamps.

CHAPTER I.

THE DISTRCT.

SECTION A.—DESCRIPTIVE.

Chapter I, A.

Descriptive.

General description.

The Gujrát district is the easternmost of the four districts of the Ráwalpindi division, and lies between north latitude 32° 10′ and 33° 0′ and east longitude 73° 20′ and 74° 31′.

Its shape is, roughly speaking, that of a parallelogram, and it forms the northernmost portion of the Jach *Doáb* lying between the Jehlam and Chináb rivers. It is bounded on the north-east by the Jammu territory of the Maharaja of Kashmir, on the north-west by the river Jehlam, which separates it from the British district of the same name, on the south by the river Chináb, separating it from the districts of Gújránwála and Siálkot, on the east by the river Tawí, which divides it from the Bajwát or northernmost *parganah* of the Siálkot district, and on the west by the district of Sháhpur. At the western extremity of the district a line drawn north and south from the Jehlam to the Chináb measures 30 miles, while the north-east frontier towards Jammu measures 43 miles. The average breadth is 30 and the average length 60 miles. It is divided into three *tahsíls*, of which that of Phália occupies all the western portion of the district, while of the eastern portion, the northern parts are included in Kharián, and the southern in Gujrát. Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I on the opposite page. The district contains two towns of more than 10,000 souls, as follows:—

Gujrát	18,743
Jalálpur	12,839

The administrative head-quarters are situated at Gujrát, situated on the Grand Trunk Road, some 6 miles from the river Chináb. Gujrát stands 23rd in order of area and 10th in order of population among the 32 districts of the province, comprising 1·85 per cent. of the total area, 3·66 per cent. of the total population, and 1·74 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town.	N. Latitude.	E. Longitude.	Feet above sea-level.
Gujrát ..	32° 35′	74° 7′	820*
Kharián ..	32° 48′	73° 54′	820*
Phália ..	32° 26′	73° 37′	800*
Jalálpur ..	32° 22′	74° 15′	690*

Physical features.

In this district the plain country, properly so called, of the Panjáb reaches its nothern limit. The northern corner of the district is cut off from the Jehlam by a range of hills which, commencing on the frontier of this district five miles below the town of Bhimbar in

* Approximate.

Chatper I, A.

Descriptive.

Physical features.

Jammu, passes in a straight line to the south-west till it strikes the Jehlam immediately above the village of Rasúl. After allowing a passage for the river, it rises on the opposite bank, and trending northwards joins the Salt Range. From its entry upon this range the Grand Trunk Road, which has previously run in a straight line across a level plain, enters upon a region of hill and ravine, extending westwards to Peshávar. The Gujrát range which marks the commencement of this region is known by the name of Pabbi;* its highest point, 1,400 feet above sea level, and about 600 feet above the plain, is reached in the hill of Mori, three miles to the west of the point where the Grand Trunk Road enters the outskirts of the range; the prevailing rocks are of a friable tertiary sandstone and conglomerate, very prolific in fossils. The range is eminently sterile and unproductive, presenting the appearance of a chaos of bare rocks deeply seamed with precipitous ravines. To the north of the Pabbi hills a triangular strip of country nowhere more than nine miles in width (measured from the crest of the range) extends to the Jehlam, gradually tapering towards the west. The greater part of this space is furrowed with deep ravines, the level of what was once an elevated plateau being visible in the flat summits of the intervening blocks of country. The drainage of the hills coursing through deep channels is poured down into the lowlands of the Jehlam, where it leaves a deposit of sand, rendering the greater portion of the surface unfit for cultivation. Passing to the main body of the district to the south of the Pabbi hills, the surface of the Doáb may be described as descending in a series of steps towards the south and west.† Following the system thus indicated, the district may be divided into four parts as follows :—

I.—The submontane zone—a high and undulating tract lying to the north and north-east;

II.—A central plateau extending westwards at a somewhat lower level through the heart of the district;

III.—A tract intermediate between the central plateau and the lowlands of the Chináb; and

IV.—A low-lying tract of recent alluvial formation extending to the river bank. To this may be added a fifth zone—the lowlands of the Jehlam.

The submontane zone.

The submontane tract forms a continuation of the gradual slope from the foot of the lowest range of the Himalayas which runs along the north-eastern boundary of the district, at a distance from it of 10 to 20 miles. The tract is divided into two portions by the Bhimbar *nála*, a stream which drains the hills beyond and in the neighbourhood of Bhimbar in Jammu, and crosses the boundary of this district immediately at the base of the north-eastern extremity of the Pabbi hills. Hence it runs due south for 20 miles through the heart of the district, until it is lost in the lowlands of the Chináb to the west of the town of Gujrát. To the east of the Bhimbar, there extends in the direction of the angle formed by the Tawí and Chináb, a high undulating plateau of sandy soil, sloping somewhat rapidly towards the south,

* The term "Pab" is applied in the vernacular to any high and rocky ground. This is *par excellence the Pabbi* of the district.

† By a section of the line traversed by the Grand Trunk Road, a gradual rise of 111 feet is shown from the Chináb to the Jehlam, a distance (as the crow flies) of 34 miles.

The submontane zone.

and intersected at intervals by four mountain streams fed from the drainage of the outer slopes of the first and lowest range of the Himalayan series. Fed by a small area, they pass in deep channels through the submontane and dorsal zones, doing harm rather than good by draining off their surface water through the ravines which fringe their banks, and rush on to fertilise the low-lands beyond. The width of this tract from north-east to south-west averages some five miles. Towards the south-east it terminates abruptly in a precipitous bank, from 100 to 200 feet in height, which almost overhangs the waters of the Tawí and Chináb.

Submontane west of the Bhimbar.

The lands west of the Bhimbar, which are the head of the main central planteau of the *bàr*, are crossed at an angle by the Pabbi hills, some 30 miles in length and from three to four miles broad, which, connecting the head of the Bhimbar *nàlà* where it enters the district, and a point on the Jehlam river about 30 miles south-west, alter the natural condition of the tract so far as water is concerned, cutting it off from any supply which would otherwise have reached it from the Himalayas, and effectually preventing any percolation from the Jehlam. Wells are here impossible, and these submontane tracts are entirely dependent upon the rain that falls upon them. The soil is dry sandy *mairah* requiring much manure. The fall from the Pabbi hill on either side is great, carrying off down its northern slopes by ravines and *nàlàs* into the Jehlam river the rainfall which would otherwise prove ample for the intervening tracts. The southern slopes in the same way, intersected with ravines, bring down the superfluous rainfall on the opposite side, the eastern portion to fall into the Bhimbar, the western to flow across the intervening central plateau due south into the low-land tract, leaving the high table land of the *bàr*, which stretches away west of this overflow, entirely dependent upon the rainfall within the tract supplemented by its deep wells.

The central plateau.

The central plateau, a continuation of the Sháhpur *bàr*, occupies the heart of the district from its western frontier to the longitude of Gujrát. Its head merges imperceptibly towards the north and east with the submontane tracts above described. To the south-east it terminates more or less abruptly in the bank which marks the limits of the Chináb valley. To the north (west of Rasúl and the termination of the Pabbi hills), a similar bank looks abruptly down upon the low-lands of the Jehlam. The soil of this tract is a strong retentive loam, naturally, perhaps, the best in the district; but it needs abundant moisture to render it productive, whereas water is found only at a depth of from 60 to 80 feet below the surface, and cultivation therefore is mainly dependent upon the seasons. Barely one-fifth of it is under the plough; the remainder being covered with a low brush-wood jungle, and valued only as a pasture-ground for the herds of cattle which are the principal possessions of its inhabitants. In the western portion of the district the aspect of the country is no less dreary than that of Sháhpur, the *bàr* tract of which has been described elsewhere.* The surface drainage is to a great extent collected into the channels which carry off the drainage of the Pabbi hills.

The Chináb Valley.

The Chináb valley, in the widest signification of the term, includes the whole country lying below the high bank of the central

* Gazetteer of Sháhpur.

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Descriptive.

The Chináb Valley.

plateau. At the extreme west of the district this high bank lies nine miles from the present river bed. Opposite Rámnagar (in Gújránwála) the distance increases to nearly twelve miles in the neighbourhood of Helán; but thence contracts gradually towards the north-west, until near the village of Dhúl, 17 miles to the west-north-west of Gujrát, the bank approaches the river bed within less than a mile. Within the space thus limited, the third of the physical sub-divisions above described may be defined as a belt of country extending immediately below the high bank of the central plateau, from Jalálpur (eight miles north-east of Gujrát) to the western extremity of the district, with an average breadth of about six miles. It should, however, be noticed that the bank is less clearly defined between Jalálpur and Helán than it is to the west of the latter place, so that not unfrequently it is only by a change of soil or of the aspect of the country that the transition from one zone to the other becomes apparent to the eye. The soil of this tract is of a good and consistent loam throughout, and water is near the surface. In that portion of the belt which lies in the Gujrát *tahsíl*, the natural fertility of the country is further enhanced by the mountain streams, which, after passing profitless across the submontane and intermediate tracts, spread over the surface as soon as they reach a lower level. In the western portion of the tract this extraneous aid is wanting, and cultivation becomes more and more dependent upon the use of wells.

The riverain of the Chináb and Jehlam.

The fourth belt is that which immediately fringes the bed of the Chináb and receives moisture by direct percolation from the river. Here the surface soil is much exposed to variations resulting from the action of the annual floods; but, on the whole, deposits of rich alluvial soil prevail; and, water being nowhere more than 20 feet below the surface, peculiar facilities are enjoyed for agriculture even in the driest season. Some of the villages are described as having a gradual slope towards the river, while in others the action of the water has terraced the surface with banks of grater or less abruptness. The width of this belt ranges up to 2½ miles. Throughout the low-lands there occur channels dry for the most part during the cold season, but filled, either from the river, or from the collection of the surface drainge, during the rainy months. Of the former class the most important is the Jalália *nálá*, which, commencing due south of Gujrát, preserves an independent course as far as the border of the Pháliá *tahsíl*. Of the latter class the most important is the Budhi *nálá* (said, as the name implies, to be an ancient bed of the Chináb), which collects the drainage of many of the torrents from the Pabbi hills. It is traceable for many miles below the high bank of the central plateau as far as Helán, whence it trends southwards, and, after a very serpentine course, joins the Chináb near Kádirabad. The low-lands on the banks of the Jehlam in no case exceed two miles in width. The soil is lighter and less fertile than that of the corresponding tract upon the Chináb; but in other respects the physical characteristics of the two tracts are very similar.

Lines of drainage.

The description of the river system has been anticipated to a great extent in the foregoing paragraphs. The drainage of the outer Himalayan range and the Pabbi hills is poured down by a series of torrent beds into the submontane plateau, across which, and across

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Descriptive.

Lines of drainage.

the intermediate plain, the water passes in deep channels to lose itself for the most part in the low-lands of the Chináb. The streams rising in the Pabbi hills are individually of no size or importance, and of many the water is rapidly swallowed up in blind ravines occurring in the first few miles of their course. Still a considerable quantity of water does find its way after heavy rain either into the Bhimbar torrent, or to the head of the low-lands, where it spreads over the surface of the country or is collected into the Budhi *nálá* before described, none of which are perennial. The principal streams from the direction of the Himalayas are the Bhimbar, the Bhandar, the Dalli, the Dabúli, the Doára, and the Bakal.

The Bhimbar.

The Bhimbar, which rises in the second Himalayan range, drains a considerable valley within the hills, and after receiving several affluents from the outer range, through which it passes a short distance to the north-west of Bhimbar, enters this district close to the north-western extremity of the Pabbi hills. From this point it runs nearly due south for 25 miles, fertilising a border of low-land upon its banks, but of no advantage to the country beyond, until it strikes the Grand Trunk Road about four miles to the north-west of Gujrát.* It is passed under the road by a bridge, and is immediately lost over the surface of the country—a source of moisture and prosperity to a wide tract lying to the west of Gujrát, though in places it does harm rather than good by washing away soil or by covering it with a deposit of sand. Collecting again near the village of Hariawála, the stream passes in a south-western direction, until it joins a branch of the Chináb, known as the Jalália *nálá*.† During the rains an unmanageable flood, the stream usually dries up completely during the winter months, leaving its bed a broad waste of sand. It is fordable at all points except for some hours after heavy rain in the hills.

Minor streams.

The other streams are less important, deriving their supply from the western watershed only of the outer line of the Himalayan system. The Bhandar, otherwise known as the Ghúp, passes close to the small town of Daultánagar, and joins the Bhimbar three miles above the bridge by which the latter is passed under the Grand Trunk Road. The Dalli rises upon the confines of this district, and flowing due south between high banks, enters the low-lands to the north-east of Gujrát. Most of the water is lost in the low country in this direction, but some finds an exit by a well-defined channel into the Chináb due south of Gujrát. The Dabúli (marked Dalli on the survey map in the upper part of its course) flows throughout parallel to the Dalli proper, but is a stream of smaller volume. The Doára (also marked Dalli in the upper portion of its course) enters the low-lands close to the town of Jalálpur, to the south-south-east of which place it finds an outlet into the Chináb. The Bakal, which enters the low-lands three miles to the east of Jalálpur, is entirely lost before it reaches the Chináb.

The Chináb.

This river forms the boundary of the district from the mouth of the Tawí westwards. At the ferry opposite Gujrát, in the vicinity of

* Near the village of Shitania.

† A branch of the Bhimbar, which formerly left the main stream near Lála Musa, has now become silted up.

Chapter I, A.

Descriptive.

The Chináb.

the Alexandra railway bridge, the aggregate width of the annually varying winter channels of the Chináb averages only a thousand feet; while in the rains the river presents a continuous sheet of water of from 1¾ to 2 miles in breadth, with a maximum depth of 20 feet, and a velocity of ten miles an hour. The low-lands of the Chináb have already been described.

The Jehlam.

This river may be estimated as two-thirds of the width of the Chináb, similarly varying in summer and winter. The bed is chiefly sandy; in parts boulders have been washed down by the force of the current from the hilly tracts in the vicinity of the district. The banks of the river are sloping sand, in some localities succeeded by precipitous banks of loam. Contrary to the conditions of the site selected for the Alexandra bridge and line of Trunk Road of the Chináb, where the river is very wide, the Jehlam is spanned by both rail and road bridge at a narrow and convenient part of the river. The maximum depth of water in the rains is 21 feet, its velocity 8·66 per second.

Rainfall, temperature, and climate.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB. Colonel Waterfield thus describes the climate of the district :—

Year.	Tenths of an inch.
1862-63 ..	458
1863-64 ..	530
1864-65 ..	435
1865-66 ..	264

"The climate is very bearable, even in the hot weather never oppressive. The rainfall of the district varies from 33 and more inches under the hills to less than 26 in the Phália *tahsíl*. It rapidly decreases with the distance from the Himalayas and the Pabbi range, which latter also appears to have some power of cloud attraction. The harvest is seldom lost for want of rain, and the *zemíndárs* have a proverb to the effect that 'rain is always to be had for the asking.' This is fortunate in a district of which two-thirds is dependent upon such rain and upon its arriving seasonably. In dry seasons the sugarcane and other crops, more particularly in the Phália *tahsíl*, go to feed the cattle, and few sugar-mills are worked. Whether the people have caught the idea, and make the remark to please us or not, I cannot say, but they often state that the increase in the number of trees, more especially during the last ten years, has done much to add to the rainfall."

Since the above was written, the great demand for fuel in connection with the railway has led to a serious decrease in the amount of timber.

Disease.

The health of the district is said to be—

"Notoriously good; and the people account for an improvement, which they profess of late years to have seen, by the increase in the number of trees and extension of cultivation generally. Native physicians speak of 'the soil fevers' being thus consumed and rendered innocuous. Fever and ague are, however, prevalent in Gujrát itself and the villages lying between it and the river. This is no doubt owing to the floods, which, coming down the Bhimbar and Dalli *nálás*, are hemmed in by the embankment of the Grand Trunk Road, meet at Gujrát, and cannot escape save by the waterway of the six-arch bridge, half a mile east of Gujrát. There are some few cases of goitre (*gillar*) across the Pabbi hills and near the Bhimbar territory, and in the Phália *tahsíl* along the banks

Chapter I, B.

Geology, Fauna and Flora.

Disease.

of the Chináb. The people think it connected with rheumatism, and consider it not hereditary, but incurable save in the earliest stage, when, if they can afford it, they use internally a substance obtained from Kashmír called *gillar-pattah*, the leaves of some plant or tree, which sell at Rs. 15 or Rs. 20 the seer, and are said to have beneficial results. Small-pox too is prevalent along the border of Kashmir territory, and is said generally to come from there."

Tables Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found in Chapter III for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Panjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the provincial volume of the Gazetteer series, and also as a separate pamphlet.

Mineral products. Saltpetre.

The manufacture of saltpetre was once a flourishing occupation in the villages of Bhikhí, Kotla Shekhán, Gohra, Aidal and others of the Phália *tahsíl*, and in a few villages of the other *tahsíls*. The mode of extracting the saltpetre is thus described by Mr. Baden-Powell:—

"The earth in which it is found is collected and placed on a flat filter made of twigs and supported on pillars three or four feet high; water is then poured over this layer of earth which dissolves the salt. The solution as it passes through is collected in a vessel placed underneath, having been made previously to filter through an intermediate sheet of cloth which retains the undissolved impurities. The solution is then evaporated to about one-fourth in bulk by boiling, after which, on cooling, the nitre crystallises. In this impure state it is used for frigorific purposes. Its value is Rs. 3 a maund. Purified nitre, *shora kalmi*, is produced by dissolving filtering and recrystallising the impure article; when pure it is used for gunpowder, &c., and values Rs. 8 a maund. The manufacturers are the poorer Khatrís and Máchhís; besides the license fee to Government, they pay to the *zemindárs* sometimes an anna a day for water supplied from an irrigating well, and sometimes a fee of Rs. 4 for the season, more or less, for the use of the soil. Four or five men working at one pan turn out from 20 to 25 maunds per month. They carry on their work during all the dry months of the year. The outturn of season 1857-58, in this district, *i.e.* from the close of the rains of 1857 to their commencement in 1858, may therefore amount to 5,500 maunds, or nearly 20 tons. The price of the saltpetre at the manufactories is at present Rs. 3 per maund of 40 seers. It varies from Rs. 2 to 4 according to the demand. The produce of the pans in this district is for the most part made to the order of the Pind Dádan Khán merchants. It is by them exported to Multán

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Geology, Fauna and Flora.

Mineral products. Saltpetre.

and other chief marts. It is coarse and impure as it issues from the pans but undergoes refinement after export."

For some years the manufacture declined, the demand for export to Bombay and Sindh having almost ceased, and local requirements being insignificant. In 1867-68 only ten licenses were granted, and the number continued to decrease. Recently however the trade in saltpetre has begun to revive. The number of licenses for the five years ending 18828-3 is shown in the margin. The export trade has not revived, and the increased demand is due to increased activity in the manufacture of fire-works. To a small extent the saltpetre is still used for frigorific purposes. Present prices of saltpetre are: impure Rs. 2 to Rs. 3, and pure Rs. 6 a maund.

Numbers.	Years.
1878-79	36
1879-80	54
1880-81	40
1881-82	64
1882-83	42

Kankar.

Kankar is found in the following villages :—

In the Gujrát *tahsíl*,—Chhokar, Lakhanwál, Kang.

In the Phália *tahsíl*,—Jhanda Chokán, Chah Jiwan, Rasúlpur.

In the Kharián *tahsíl*,—Sumri, Bhatti. Bhúta, Sidh, Bhaddar, Hanj.

The deposits, which are of insignificant extent, are either exposed upon the surface or but thinly covered over, being usually found within the first three feet. Small quantities are annually burnt by the villagers for the supply of lime to meet their own requirements or for use in tanning; but the deposits are turned to no other account. The supply is not sufficient for use in road-making.

Lime.

Lime is manufactured in tbe Pabbi hills by the Government. Captain Waterfield gives the following information upon the subject :—

"Lime-stone is found in considerable quantities in the Pabbi hills in the lands adjoining the villages of Panjaur, Khorí, Changas, Warína; the wood for burning being on the spot. Some 15 years ago great quantities of lime were carried as far as Wazírabad and Siálkot, for building purposes, by the people of Háslánwálá. They are said to have sold Rs. 11,000 worth. Latterly the Government, in appropriating as a *rakh* the Pabbi hills, has taken this perquisite to itself, selling to the Executive Engineer, the local funds, and private parties as they require it. The people, however, import from the Jehlam district. In the villages of Khariánah and Dhodah of the Kharián *tahsíl*, an inferior lime-stone is found some four feet below the surface, but it is not much used. It was in 1862 that the Deputy Commissioner first started lime-kilns in the Pabbi hills, not only to assist him in erecting the Government buildings, but also as a miscellaneous source of profit. A contractor agreed to supply 100 maunds for Rs. 20, or five maunds for the rupee, which was sold again at Rs. 25 for 100 maunds. In 1865 the succeeding Deputy Commissioner took the manufactory into direct management with an establishment, and the rate rose to Rs. 40 for 100 maunds for the supply, and this being sold at Rs. 50, gave a profit of Rs. 10 on every 100 maunds to the same fund. The lime-stone, however, of the Pabbi range is not so good as that brought from the Jehlam district, which is burnt in the Pabbi hills. All the lime produced is consumed in the district."

Since the transfer of the Pabbi hills to the Forest Department, Government lime-burning has been discontinued, and indeed the supply was gradually becoming smaller and the income diminishing. For the three years preceding the transfer the net profits

Chapter I, B.

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were as follows: 1868-69, Rs. 2,209; 1869-70, Rs. 970; 1870-71, Rs. 845.

Stone.

Stone for the metalling of the first few miles of the Grand Trunk Road west of the Chináb is brought down in boats from Akhnúr, in Jammu territory where the Chináb leaves the hills. Between this and the Pabbi hills the road is supplied with stones brought on camels from near Bhimbar. The Pabbi hills supply the road as it runs through them towards the Jehlam, down which boat-loads of boulder stones are also brought. Thus out of 38 miles 21 are dependent entirely upon imported stones.

Fauna, and capacity of district for sport.

The wild animals of the district comprise the hyæna, wolf, hog, jackal, fox, *nìlgài*, antelope, gazelle or ravine deer, and the hare. The two first are fortunately not numerous, and are yearly decreasing owing to extension of cultivation, and as regards the wolf, owing to rewards for its destruction of late years; but the number destroyed has not been great. For the five years ending 1882, Rs. 235 were paid for the destruction of 73 wolves. The wolf's habitat is mostly in the *bàr*, or the Pabbi hills, and here and there along the Chináb, *nìlgài*, pig, and antelope are rapidly becoming extinct. Birds and animals coming under the usual designation of game are not sufficiently numerous to rank the district as an average one for sport. The *bàr* to the west of the district holds a few pigs, deer, and hare, and the Pabbi a sprinkling of gazelle and hare, and a species of dark coloured fox. There are also found the porcupine, iguana, hedgehog, wild cats, both tawny and brindled, the red squirrel, the *baru*, the bandicoot, musk rats, moles, and weasels. Amongst birds are found the small bustard, partridges gray and black, the latter rarely, and sand grouse of both kinds at certain seasons, but not in abundance. Ravens, generally in pairs, are seen in the cold weather. The Chináb, Jehlam and vicinity are visited by *kúlan*, the flamingo, the wild goose, duck, and teal, but the habitat of the birds being the open field, swamp, or sands, they are not easily approachable; the periodical visits of flights of the game little quail to enjoy the spring and autumn harvests afford perhaps the principal shooting of the district. Natives trap the iguana and squirrel. Iguana skins are made into shoes, and squirrels' tails into paint brushes.

Flora.

The district is on the whole well wooded, there being no part of it which does not produce, or is not at least capable of producing timber sufficient for local requirements. But the great demand which has sprung up of late years for timber and fuel for railway purposes, the enhanced price now obtained, and the extension of cultivation, have all tended appreciably to diminish the amount of timber under the control of the village proprietors. The *sissu* grows luxuriantly in the half of the district nearer the Chináb. So does the useless *bukain* (*Melia sempervirens*). The *siras* (*Mimosa siris*) also flourishes, growing perhaps quicker than the *sissu*, and giving a wider shade with its spreading branches; but the wood, although of good quality when the tree has attained a good age, is more open and coarser in the grain than *sissu*, of which the best bits polished almost equal rose-wood. The *phulàhì* also grows well; it is found mostly in the upper part of the district. Its wood is very hard, harder than even *sissu*, and therefore much prized for plough-shares and other implements of

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husbandry, but it is not so handsome or close-grained. Its flowers are considered cooling and are used for infusions. The tree most extensively reared, however, and which gives to the face of the country, in some parts, quite a wooded aspect, is the *kikar*. It grows quickly and gives a hard, useful wood universally used in agriculture. There are three kinds—the large and commonest *kikar* (*Mimosa Arabica*); another smaller (*Mimosa odoratissima*) with a very sweet-scented flower; and, thirdly, the *kikri* (a male variety of *Mimosa Arabica*) with its upward-growing branches and brush-like appearance. The shade this tree gives is imperfect from its minute and feathery foliage. It is thus less objected to, as detrimental to the growing crops under the influence of its shade only in a small degree. The *ber* (*Zizyphus jujuba*) also flourishes. In point of quality of timber it ranks with the *kikar*, but it is not so extensively grown, being rather a slow grower, and having a dense foliage and perfect shade. There are many varieties. The fruit of one or two kinds is very palatable, and doubtless might be improved by grafting. The leaves of one variety *màlah* (*Zizyphus nummularia*) are used as fodder, and the bark of its roots for tanning. The *tùt* or mulberry, both white and red, are likewise indigenous and abundant. Mulberry wood is wrought for Persian-wheels, but is considered inferior. The *pipal* (*Ficus religiosa*) grows well if taken care of, but only few are to be found scattered here and there over the district. Muhammadans sometimes use its wood for rafters and doors. Camels browse greedily on its leaves and tender twigs. The *bargat* (*Ficus Indica*) is more frequent, and grows to as large a size perhaps as in most other parts of India. It requires, however, to be carefully protected from frost in the winter during the first four or five years of its growth. Mangoes do not flourish. There appears to be something in the soil unsuitable to them. It can hardly be the climate which renders them so difficult to rear, for while it is almost impossible to do so at the *sudder* station and lower down in the districts, they grow well in some of the undulating and comparatively sterile parts of the district adjoining the Jammu boundary. Across that boundary at the foot of the low hills the tree flourishes and is much grown as a source of profit. In the Bajwat lately transferred to Siálkot, there is one mango tree, which for size and handsome appearance it would be difficult to match in any part of India. At the base its trunk measures 33 feet in circumference, and at a height 6 feet from the ground 27 feet. Its branches project to a distance of 60 feet on either side, and the height of the tree altogether is about 75 feet from the ground. The leafless caper (*Capparis aphylla*) is abundant in the *bàr*. It yields a hard wood of which combs are made. It is also used for rafters as white ants do not eat it. The fruit is used for pickle. The ripe fruit is eaten but is very astringent. The *van* is common in the *bàr*. Its fruit (*pìlù*) is eaten by the poorer classes in times of scarcity. The *dhàk* (*Butea frondosa*) was common till cultivation encroached on it. Its timber is good for well wheels. Its flowers make a dye, and the leaves make the cups and dishes in which sweetmeat-sellers deliver their sweetmeats. Besides the above-mentioned trees are the *jàman* (*Eugenia jambolana*) and *barnà* (*Crataeva tapia*) slow growing trees, the *kachnàr* (*Banhinia variegata*) with its handsome flower, and the

jand, resembling the *phuláhí* in appearance, but generally stunted. *Jand* timber is chiefly used for fuel, occasionally it is used for plough shares; the pods called *ságár*, which ripen in Jeth and Hár, are eaten as vegetables. Willows of two kinds, poplar, *farásh* (*Tamarix Indica*), *simal* or cotton trees (*Bobax heptophylluni*), *amaltás* (*Cassia fistula*), *lasúrá* (*Cardia myxa*), *lasúrá* large leaved (*Cardia latifolia*), *sola* (*Phyllanthus emblica*), *sohánjna*, or horse-radish tree (*Hyperanthera maringa*), *khirni* (*Mimusops kanki*), *kamrukh* (*Averhoa carrambola*), *nasút* (*Erythrina ovalifolia*) are found in more or less abundance. A few *tún* trees (*Cedrela toona*) were planted in the station in 1852 and grow pretty well. Of garden fruit trees, limes of all kinds and oranges, citrons, pomeloes, &c., grow well everywhere. A small kind of apple also flourishes. Quinces are rare, but grow well when taken care of. There appears to be something fatal to peaches in the climate; a blight always seizes the tree and prevents the fruit from ripening. Grapes do well, so do guavas, figs and plantains; loquats fairly; the *álú bokhára* grows well enough, but the fruit does not ripen; the pomegranate flourishes, the fruit ripening best in dry seasons or with late rains.

The plants which are used as vegetable drugs among the people and which abound in the district also deserve to be mentioned, and are thus described by the Deputy Commissioner :—

"*Akásbel* (*Cuscuta reflexa*) is a parasite which grows on *ber* trees. It is used in bilious diseases, and is considered a blood purifier.

"*Brahmdandi* (*Microlonchus divaricata*) grows in fields, and is regarded as a purifier of blood. It is especially abundant in the Pabbi.

"*Dodhak* (*Eclypta erecta*) grows to the height of a foot, and is used externally for ulcers, and as an antiseptic for wounds in cattle.

"*Bahúphali* (a species of *Corchorus olitonus*) grows to the height of a foot and a half in the rainy season, and is used in venereal affections.

"*Bishkhapra* (*Primula speciosa*) grows in the rainy season to the height of a foot. It is a narcotic.

"*Itsit* (*Boerhavia diffusa*) grows in the rainy season, and is considered useful for the eyes.

"*Ghikawár* (*Aloe perfoliata*) is used in the treatment of rheumatism and abscesses; a pickle is also made from it.

"*Bhang* (*Cannabis sativa*) is principally used as an intoxicating drug.

"*Madár* or *Ak* (*Calotropis procera*). The cultivating classes eat the leaves when bitten by snakes as an antidote against the poison; and the root and bark are used in the treatment of several diseases. It grows in loose sandy soils.

"*Indrayan* or *tumma* (*Citrullu colocynthus*) grows in the *bár* and in the village Manochak and Chakla Tárar. The pulp is used as a purgative, and is also given to horses.

"*Dhatura* (*Datura fastusa*) is used in rheumatism.

"*Bhakhra* (*Tribulus lanuginosus* and *terrestris*) is used in diseases of the kidneys, suppression of urine, also in cough and diseases of the heart. It grows in *maira* lands.

"*Raj Hans* or *Parsiya washán* (*Addiantum caudatum*) grows in old wells, and wet soils. It is used to cure coughs and fever. *Pátnu* grows in small ponds in the rainy season. It is considered officinal in diarrhœa.

"*Bhugát* grows in saline lands. The dew which collects at night on the leaves is considered beneficial in skin diseases. *Garakhpán* grows in the rainy season in *maira* lands. It is used internally in skin diseases.

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"*Saunchal* grows in the rainy season plentifully. It is used as a cure for coughs.

"*Kaknaj (Nicandra Indica)* winter cherry; is used as a medicine for horses, and in gonorrhœa. It grows in the rainy season in lands in the vicinity of village sites.

"*Papra* or *pitpapra (Fumaria parviflora)* grows in the *rabi* crops. It is used to purify the blood.

"*Salhara* grows in *rabi* and in the rainy season. It is considered useful in several diseases.

"*Phut Kanda (Achyranthes aspera)* grows plentifully in the rainy season in *maira* lands. It is used in cases of abscess; and its ashes are used in cases of asthma and cough.

"*Kandyari (Solanum Indicum)* grows in the rainy season in *maira* lands, and is used in skin diseases of children.

"*Nak chhikkan (Myriogyne minuta)* grows in the *rabi* season. It promotes sneezing and is used in colds.

"*Bahekar* or *Vasa (Adhatoda vasica)* grows in the upper part of the district. It is considered a blood purifier.

"*Isafghol (Plantago isphagula)* grows in the Pabbi and in the *bár* in the rainy season. It is used in cases of dysentery. It increases the milk of the sheep and goats which eat it.

"*Bábúná (Matricaria chamomilla)* is grown in gardens. Its oil is used externally in rheumatism.

"*Chitra (Berberislycium)* grows in fields with the *rabi* crops. It is officinal in skin diseases.

"*Kakar Singi (Pistacia integerrima)* grows in dry lands in the hot season. It cures coughs.

"*Haleon (Cheiranthus annuus)* grows in the *kharíf* season. The seeds are used as a tonic.

"*Báthú (Chenopodium Album)* is eaten, and is used as a laxative in diseases of the spleen and bile, and for worms; and externally in injuries to horses.

"*Sarpankh (Tephrosia purpuera)* grows in the rainy season, in the Phália *tahsíl* and at Kiranwála in the Gujrát *tahsíl*. It is considered to be a purifier of the blood, and to possess properties similar to *Kandyári*.

"*Nilofar (Nymphea lotus)* grows in ponds in the rainy season. It is considered to possess cooling properties.

"*Dandan (Ricinus communis)* is officinal in cases of rheumatism. It grows in the neighbourhood of Gulyana.

"*Lehli* is used by the villagers as a purgative.

"*Harnola* or *Arind (Ricinus communis)* is a useful plant, from the seeds of which is made castor oil; and the leaves are used in rheumatic pains.

"*Harmal (Peganum harmala)* an abundant plant, is burnt in sick room as an antiseptic and deodoriser, especially when any person is suffering from wounds, ulcers or small-pox."

There are no ferns in the district; even the Pabbi is too dry for them. The only one is the maiden-hair fern, which is found rarely in the broken brick work of old wells, or in other damp recesses.

CHAPTER II.

HISTORY.

Chapter II.

History.

Early history: Antiquities.

Little is known concerning the early history of this district. The town of Gujrát itself is of modern origin, but occupies the site of an ancient city, the foundation of which is traditionally assigned to one Rája Bachan Pál, a Surajbansi Rájpút, of whom nothing more is known. The original name of the city is said to have been Udanagri. This tradition is recorded both by General Cunningham* and by Captain H. Mackenzie, whose Settlement Report is a principal work of reference on all matters connected with the district. General Cunningham further states that the restoration of the old city is "attributed to "Ali Khán, a Gújar, whose name is strangely like that of *Alakhána*, "the Rája of Gurjara, who was defeated by Sangkara Varmma between "A.D. 883 and 901." Captain Mackenzie, on the other hand, records the tradition that the city was rebuilt "in *Sambat* 175 (A.D. 118) by "Ráni Gujran, wife of Badr Sen, son of Rája Rasálu of Siálkot." Both accounts ultimately agree in the final restoration of the city in the time of Akbar (see below). The antiquity of the city is probably beyond a doubt, but it is to be noted that Captain Mackenzie heard of no "antique coins having been found in Gujrát itself by which any "trustworthy dates might be fixed."

Other ancient sites mentioned by Captain Mackenzie are those of Helán, 25 miles to the west of Gujrát; Pati Kothi, at the foot of the Pabbi hills; Islámgarh near Jalálpur, ten miles north-west from Gujrát; Rasúl, at the western extremity of the Pabbi hills on the bank of the Jehlam; and Mong, six miles to the north-west of Rasúl. At Helán no coins earlier than the 8th century *Hijri* have been picked up. At Pati Kothí "is a very old ruin on the banks of the Jaba "*nálá*. The natives can give no information on its origin or use. It is of "no great extent, but is reputed to be part of an old—perhaps buried— "city. The bricks are of a large mould, one foot square and three "inches thick, such as are now found in buildings posterior to Muham-"madan rule, and very finely burnt. . . . The bricks have often a "mark in them as if described with the finger round the thumb for a "pivot. . . . Islámgarh is a high and imposing mound which must be "of great antiquity. It is said to have been the head-quarters of a "large *chaurási* of villages belonging to the Varaich Jats. In later "times it was converted into a stronghold."

Mong: Nikœa.

Rasúl and Mong are also mentioned by General Cunningham. The latter place he identifies with the town of Nikœa built by Alexander upon the field of his celebrated encounter with Porus after forcing the passage of the Jehlam. An account of the battle and the reasons assigned by General Cunningham for this identification are given in the Gazetteer of the Jehlam district. At the conclusion of

* Anc. Geog., i, p. 179.

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the passage there extracted, General Cunningham gives the following account of the town of Mong*:—

"The name is usually pronounced *Mong*, or *Mung*, but it is written without the nasal, and is said to have been founded by Rája *Moga* or *Muga*. He is also called Rája *Sankhár*, which I take to mean king of the *Sakas* or *Sacœ*. His brother Ráma founded Rámpur, or Rámnagar, the modern Rasúl, which is six miles to the north-east of Mong and exactly opposite Diláwar.† His sister's son, named Kámkamárath, was Rája of Girják or Jalálpur. The old ruined mound on which Mong is situated is 600 feet long by 400 feet broad and 50 feet high, and is visible for many miles on all sides. It contains 975 houses built of large old bricks; and 5,000 inhabitants, who are chiefly Jats. The old wells are very numerous; their exact number, according to my informant, being 175. I have already stated that I take Mong to be the site of Nikœa, the city which Alexander built on the scene of his battle with Porus. The evidence on this point is, I think, as complete as could be wished; but I have still to explain how the name of Nikœa could have been changed to Mong. The tradition that the town was founded by Rája Moga is strongly corroborated by the fact that *Maharája Moga* is mentioned in Mr. Robert's Taxila inscription. Now, *Moga* is the same name as *Moa*, and the coins of *Moa*, or *Manas* are still found in Mong. But the commonest Greek monogram on these coins forms the letters NIK, which I take to be the abbreviation of *Nikœa*, the place of mintage. If this inference be correct, as I believe it is, then *Nikœa* must have been the principal mint-city of the great king *Moga*, and therefore a place of considerable importance. As the town of Mong is traditionally attributed to Rája Moga as the founder, we may reasonably conclude that he must have rebuilt or increased the place under the new name of *Moga-grama*, which, in the spoken dialects, would be shortened to *Mogaon* and *Mong*. Coins of all the Indo-Scythian princes are found at *Mong* in considerable numbers, and I see no reason to doubt that the place is as old as the time of Alexander. The copper coins of the nameless Indo-Scythian king are especially found in such numbers at *Mong* that they are now commonly known in the neighbourhood as *Monga sáhis*."

Colonisation of the district.

The period of the colonisation of the district by the Jat and Gújar tribes, who are its principal occupants at the present day, cannot be fixed. Captain Mackenzie, who appears to have instituted a careful examination of the tribal legends as preserved in the songs of the village bards (*mìràsi*), was unable to come to any conclusion upon the subject. He gathered, however, that there was a concurrence of testimony that the colonisation was effected from the east, and that the bulk of the Muhammadans are proselytes of the last 200 or 250 years. Captain Waterfield, who conducted a revision of the Settlement in 1866-68, adds his testimony that the people look back no further in their history than the establishment of the Moghal power in the 16th century.‡ An account of the tribes here alluded to, will be found in a later part of this account.

Muhammadan period.

Traces of settled government in a portion of the district are to be found at a period nearly a century earlier than that indicated by Captain Waterfield. In the reign of Bahlol Lodi (A.D. 1450-88), it

* Ancient Geography, pp. 177-179; Archæological Survey Reports, II, 1868-7.

† There is a ruined mosque at Rasúl, from which an inscription bearing the date of about 1000 *Hijri* was removed by Mr. E. C. Bayley. It was deposited by him at the Crystal Palace.

‡ This period is known as the *Chugattawela* or "time of the Chugattas," Chugatta being the name of one of the four principal Mughal clans.

Muhammadan period.

appears that a tract of country on the right bank of the Chináb and including part of this district, was separated from the province of Siálkot, and erected into an independent charge under the name of *zila* Bahlolpur.* The ensuing century was an era of great confusion, preceding the consoildation of the Delhi empire under Akbar. In the 32nd or 34th year of his reign,† Akbar is said to have visited this part of the country, and having induced the Gújars of the neighbourhood to restore Gujrát, made it the head-quarters of a considerable district, half of which was occupied by Gújar clans, the other half by Jats. This new district was known as Chakla Gujrát: it was divided into two primary subdivisions—the *parganas* of Gujrát and Herát, the latter being the Jat and the former the Gújar country. There was subsequently a third *pargana* formed, that of Sháhjahánpur. The *parganas* were subdivided into *tappas*, and the *tappas* again into *tops*. The records of this period are still extant, preserved in the families of the hereditary *kanúngos*, or record-keepers. From these it appears that Chakla Gujrát comprised 2,592 *mauzas* or villages, computed to contain an area of 1,510,496 *bíghas*, and assessed to a maximum revenue of Rs. 16,34,550. This system was continued until the death of Aurangzíb in A.D. 1707 plunged the empire into new disorder. The state of the country under the Mughal empire is described by Captain Mackenzie :—

"Little is said or remembered of the administration of the Delhi governors. It would, however, seem to have been generally good. The rights of the agricultural population were respected, taxation limited and upon the whole moderate. Money assessments were sometimes made, though their continuance seems generally to have been of short duration. Petty exactions under a variety of pretexts were numerous; but the system, irregular though it may have been, was perhaps not oppressive. Bad seasons sometimes laid waste the fields, but the people were not driven to desert their homes by active tyranny."

The details of internal administration appear to have been mainly left to local magnates appointed under the name of *chaudhri* for every *top* or group of villages. The *chaudhris* were also responsible for the revenue, receiving, by way of compensation, more favourable terms in the leases of their holdings than were accorded to other members of the community.‡

During the decay of the empire the district suffered much. In 1738 it was ravaged by Nádar Shah and was soon afterwards overrun by the Ghakkars of Ráwalpindi under Sultán Mukarrab Khán, who succeeded in establishing himself at Gujrát about the year 1741. From 1748 to 1761 the district was a prey, with little or no respite, to the advancing and retiring armies of Ahmad Sháh Duráni, whose route to and from the Panjáb lay across it; the government meanwhile being nominally administered by Mukarrab Khán, who had been confirmed in his possessions by the Duráni monarch. The state of the country at this period is illustrated by the saying, still current,—

* Mackenzie. Bahlolpur lies near the Chináb, 22 miles from Gujrát, in the north-east corner of this district. See below. The old district of Bahlolpur included, with part of this district, portions of Jammu and Sialkot.

† Captain Mackenzie is confused in the matter of this date, stating it differently in three different places. The real date is probably A.H. 996 or 997 (A.D. 1578 or 1588) Captain Waterfield says A.H. 997.

‡ Captain Waterfield.

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Khádá pítá lah da, rahnda Ahmad Shah da. "Nothing was left to the people but the food and drink in their mouths; the rest was Ahmad Shah's."

Mukarrab Khán thus ruled Gujrát until 1765, when Sardár Gújar Singh Bhangi crossed the Chináb, advancing at the head of a large force from his possessions in Lahore and Amritsar. Mukarrab Khán gave him battle outside the walls of Gujrát, but was defeated and compelled to retire beyond the Jehlam, this district falling without further struggle into the hands of the conqueror. In 1767, when Ahmad Shah made his last descent upon the Panjáb, Gújar Singh retired, bending before the storm; but in the following year again marched northwards, and, having recovered his former conquests with but little trouble, laid siege to the famous fort of Rohtás in Jehlam. On this occasion he was allied with Sardár Charat Singh Sukarchakia, grandfather of Ranjít Singh, with whom he now divided the upper Panjáb. The greater part of this district, together with the town and fort of Gujrát, fell to the share of Gújar Singh. As soon, however, as his affairs in the north were definitively arranged, Gújar Singh, who was intimately mixed up in the intrigues for power which centred at this period upon Amritsar and Lahore, divided his territories between his two eldest sons, Sukha Singh and Sáhib Singh, the latter being installed at Gujrát. The brothers, however, soon quarrelled; and in an action which took place between them Sukha Singh was killed. Hereupon Gújar Singh marched northwards to punish Sáhib Singh. The latter at first made preparations for resistance; but a reconciliation being effected, he was permitted to retain Gujrát. A short time later he again incurred his father's anger by disregarding his instructions in giving up to his brother-in-law, Mahán Singh Sukarchakia, one of the leaders of the Chatta tribe of Gujranwála, who had sought a refuge with him. Gújar Singh was deeply indignant at this act of disobedience, and is said to have cursed his son, praying that, as he had insulted and dishonoured his father, so his son might insult and dishonour him.* The old *sardár* then retired to Lahore, where, his son's conduct preying on his mind, he fell ill, and died in 1788, leaving his estates to his youngest son, Fatah Singh.

Sáhib Singh, however, his father's wishes notwithstanding, obtained possession of the whole territory which had belonged to him. Fatah Singh took refuge with Mahán Singh, who espoused his cause, and hostilities ensued, in the course of which Sáhib Singh was at one time closely shut up in the fortress of Sodra. Obtaining assistance, however, from Karam Singh Dulu, he succeeded at length in beating off the attacks of Mahán Singh who shortly afterwards died, leaving the quarrel as a legacy to his son, the famous Ranjít Singh (A.D. 1791). Sáhib Singh was now unmolested at Gujrát, which he continued to make his head-quarters until 1797, when he retired to the hills before the advancing army of Shah Zamán. Emerging immediately the young king's back was turned, Sáhib Singh again occupied Gujrát, and, in alliance with the chiefs of Attári and Wazirabad, defeated the Lieutenant placed by Shah Zamán in charge of Pind Dádan Khán.

At this period Ranjít Singh was rapidly consolidating his power, and finding occasion in the wrongs of Fatah Singh, marched against

* Griffin.

Gujrát. A desultory warfare of some months duration ensued, but was brought to an end by a reconciliation effected between the brothers, after which Sáhib Singh again enjoyed a period of peace and quiet. He was now, however, beginning to lose the energy which had hitherto distinguished him, and is said to have given himself wholly up to drunkenness and debauchery, in which state he appears to have unresistingly accepted a position of subordination to his quondam rival. In 1806 he accompanied Ranjít Singh upon his Patiála campaign, and when, four years later, the Sikh monarch at length resolved upon his deposition, he withdrew without a struggle to the hills before the force sent to occupy his territories. This occurred in A.D. 1810. A few months later, at the intercession of his mother, Mai Lachhmi, Ranjít Singh conferred upon him in *jágír* the Bajwat territory, now belonging to Siálkot, where he resided till his death, which took place in 1814. The names of the Sardárs Gújar Singh and Sáhib Singh are often in the mouths of the people of this district, who look back to their rule without the smallest bitterness. They seem, indeed, to have followed an enlightened and liberal policy, sparing no effort to induce the people, harried by twenty years of constant spoliation, to settle down once more to peaceful occupations. The *régime* introduced after the annexation effected by Ranjít Singh in 1810, though more rigorous than its predecessor, appears still to have been more tender in its consideration of the rights of the people than was the case in other parts of the Sikh dominion.

The district was formed into *talukas*, of which the largest was that which had its head-quarters at Gujrát. This, according to statements prepared by Captain Mackenzie, contained 581 villages out of the 1,339 which composed the district at the time of his Settlement. The remaining *talukas* were those of Kádirabad, Phália, Dinga, Kunja Wazirabad, Kathala, and Khari Kariáli. The Gujrát, Khari Kariáli and Kádirabad *talukas* were retained under direct management (*khàlsa*) while the remainder of the district was, with few exceptions, either farmed to contractors for the revenue, or granted in *jágír* on condition of military service. The *talukas* were further subdivided into *zails*, of which the following list is taken from the Settlement Reports of the district :—

Detail of zails under Sikh rule.

Name of *talukas*.	No. of *zail*.	Name of *zail*.	Name of *talukas*.	No. of *zail*.	Name of *zail*.
Kadiradad ..	1	Kadirabad.	Gujrat ..	24	Bhago.
	2	Musa.		25	Grliana.
	3	Garhi.		26	Khawaspur.
Phalia ..	4	Helan.		27	Daulatnagar.
	5	Phalia.		28	Bhimbar.
	6	Jokalian.		29	Kotla Kakrali.
	7	Pahrianwali.		30	Barnala.
Dinga ..	8	Wasusohawa.		31	Chechi Chuhan.
	9	Dinga.		32	Handu.
Kunja ..	10	Chakaryan.		33	Nanowal.
	11	Kaulanwala.		34	Mari.
	12	Majra.		35	Thatta Musa.
	13	Sadulahpur.		36	Shahbazpur.
	14	Kunja.		37	Ramki.
Wazirabad	15	Maghowal.		38	Pindi Miani.
Kathala ..	16	Shadiwal.		39	Bhagowal.
	17	Kathala.		40	Lakhanwal.
Khari Kariali ..	18	Khohar.		41	Jalalpur.
	19	Khari Kariali.		42	Dhul.
Gujrat ..	20	Gangwal.		43	Suk.
	21	Kharianwala,		44	Shekhpur.
	22	Dhariya.		45	Chakri.
	23	Mohri.		46	Kasba Gujrat.

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Sikh period.

The limits of these *zails* were not at first mapped out with any accuracy. The first governors of Gujrát under Ranjít Singh were Khalifa Núr-ud-dín and Fakír Azíz-ud-dín, whose system is thus described by Captain Mackenzie : "Wherever they found powerful "or influential heads of clans, they propitiated them by the bestowal "of *ináms* and by maintaining their influence. These men soon "assumed the position of half government officials, half clan representa-"tives. They attended *darbár* (the court of the royal agents); they "were consulted on all points affecting the administration of the "revenue in their respective tracts. These tracts soon became exactly "defined and denominated *zails*, and within their limits the *chaudhris*, "now termed *zaildárs*, were employed as fiscal agents or assistants, "go-betweens to the Government and the agricultural community. "Sometimes they would even be given a contract for the revenue of "their respective *zails*."

In the collections made from the cultivators, whether in the portions of the district retained by the State (*khálsa*) or in the remainder of the district, the general rule followed was that of division of the crops (*batai*), the share taken by the State, by the farmer or the *jágírdár*, being calculated at one-half. If the crops were not actually divided, the revenue would be taken by the system of appraisement known as *kankút*, the State share being still one-half. In some few cases, a money assessment appears to have been made in the form of an acreage rate, or a rate upon ploughs, but arrangements of this kind were exceptional and rarely lasted for long. In poorer villages one-third only of the produce would be assumed as the State share ; but even here, generally speaking, the full half-share would be made up by a larger number of extra charges. Such was the general rule ; but in the upland tracts of the *bár*, and in other parts where the expense of reclamation was for any reason more than ordinarily heavy, the Government demand was in some cases pitched so low as one-fourth. The greater number of the agents who afterwards held the administration of Gujrát under the Sikhs, were men of no note. To this, however, there is one exception in the case of Rája Guláb Singh, afterwards ruler of Kashmír, who was contractor for the revenue of the whole upper portion of the Chaj Doáb from 1834 to 1846. His administration is favourably remembered by the people ; and Captain Mackenzie speaks highly of the success of his efforts to promote the spread of cultivation.

Annexation : battles of Gujrát and Cheliánwála.

The district first came under the supervision of British officers in 1846, when Lieutenant Lake effected a settlement of the land revenue under the orders of the provisional Government established at Lahore. On the outbreak of the second Sikh war Gujrát was for some time in the hands of the insurgent Sikhs ; and it was within the borders of this district that the final struggles—the battles of Cheliánwála and Gujrát—took place. The district then, with the remainder of the Panjáb, passed under British rule.

The operations so far as they concern the Gujrát district are thus described by Captain Mackenzie :—

"Advancing from Lahore the British army, in 1848, first met the Sikhs at Rámnagar, whither they advanced from their entrenchments at or near Jukalian on the right bank of the Chináb, to meet us. Threatened on their left flank, they speedily retired, fighting as they went the battle

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Annexation: battles of Gujrát and Cheliánwála.

of Sadullapur. The bulk of the British army then advanced to Helán; the Commander-in-chief with head-quarters crossing the Chináb encamped at Jukalian; after a month's halt, a junction took place at Lassuri. The Sikhs were entrenched on the southern spur of the Pabbi hills, their left on Rasúl. The following day Lord Gough advanced to Dingah, the *Khalsa* descended into the plains, and the opposing armies met in the jungles of Cheliánwála. Another month's halt and the Sikhs vanished from the opposite crest of the hill, re-appearing at Gujrát. Striking our camp we again marched to Lassuri, then to Kunjah, then to Shádíwála; and the next day, leaving their tents standing round the city wall, as if certain of victory and unappalled at the vast array (extending from Dhirki to Adowal) opposed to and about to overwhelm them, the Sikhs after many fruitless attempts to bear up against our artillery and a sharp struggle in the village of Kalra, lost the battle of Gujrát and with it the kingdom they had won and consolidated 85 years before. Ten days later they were passing harmless and dejected through the Camp at Kathála on their way to their homes; taunted by the very men against whom, in 1857, they were destined to be raised up and led to victory in so wonderful a manner, through the walls of Delhi. The graves of those who fell at Cheliánwála were, in 1851, enclosed by a substantial masonry wall, and a handsome stone obelisk standing in the centre marks the spot which was that of the field hospital during the action, and immediately in the year of the field of battle. The graves of those who fell at Gujrát are similarly enclosed and preserved."

Cheliánwála is now known by the people of the neighbourhood as Katalghar or the "house of slaughter."

The mutiny.

The following account of the events of 1857 is taken from the Panjáb Mutiny Report:—"The danger here was, comparatively speaking, a transient one. The chief fear was from the wing of the 35th Native Infantry, which was known to be mutinous to the core. On the 17th June they were ordered out of the station and directed to join the head-quarters of their regiment at Siálkot. They spent the first night of their march in abusing each other for not having resisted the ejection. The regiment afterwards joined General Nicholson's movable column, and was disarmed by him at Phillour on the 25th July. When the Jhelum mutineers broke away, a small party of them reached an island in the Jhelum, and were destroyed by a party under Captain Elliot, Officiating Deputy Commissioner. Captain Elliot was accompanied by Mr. Teasdale, a clerk in the district office, who behaved with distinguished gallantry. All threatened sedition in this district was, throughout the whole of the period under review, vigorously put down by Captain Mackenzie, the officiating Deputy Commissioner, who took Captain Elliot's place when the latter was appointed to the Siálkot district."

Famines. *Sat paropiya* or *San chalis*, A.D. 1783.

Four great famines live in the recollections of the people. From the autumn 1839 (*Sambat*) to the spring of 1842 no crops were saved owing to the want of rain during five harvests; people were compelled to support life by eating the bark and leaves of trees, and the price of grain reached seven *propí*, or 1¾ *topa*, or about 3½ seers for the rupee; hence this famine was called the seven *propíá* or *chaliyah* from the year 1840, when it was at its height. So many died that bodies were thrown into the wells unburied; mothers threw their children into the rivers, and even cannibalism is said to have been resorted to. People fled towards Kashmír and Pesháwar,

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Famines. "*Sat paropiyá*" or *San Chalis*, A.D. 1783.

and only those remained who had cows or buffaloes, sheep or goats. These latter are supposed by a special interposition of Providence, and notwithstanding deficiency of forage, to have given three and four times the usual quantity of milk. Stories are still told of the extraordinary friendships which grew up among the survivors of this famine, who clung together, sharing with each other everything available as food. In the autumn of 1842 great rain fell, and *bájra* and *swánk* are said to have come up spontaneously. The refugees returned, and helped to prepare the ground for seed by hand labour. This famine was followed by great mortality from fever and ague, and a large proportion of those who had escaped starvation fell victims to disease. This famine is also called "The Great Famine."

The *Páiwála* famine. A.D. 1815.

The second famine occurred in the spring of *Sambat* 1869, and lasted two years until the end of *Sambat* 1870. The country had, however, somewhat recovered from "The Great Famine," and wells had been repaired, and the distress was not so great. The people from the rain tracts crowded into those protected by wells, and sought refuge among their connections and relatives. People removed temporarily to Kashmír, Gujránwála, and Siálkot. Grain reached four *topás* per rupee, or 8 *sérs*. It is therefore called the *Paiwala*; 4 *topás* = 1 *pai*.

The *Markanwala* famine, A.D. 1831.

The third famine took place in the autumn of *Sambat* 1888, A.D. 1831, and lasted during three harvests, to the autumn of 1889. No very great distress was felt, and people attribute their safety to the wells. Grain never was dearer than 6 *topás*, or 12 *sérs*. There was no exodus from the district, only into the well tracts from those dependent on rain. But this famine raged in Kashmír, and a great influx of people was the result, most of them only to die; many came to sell their children, who are still to be found in the houses of the *kanjris*. Before the ripening of the spring crop of *Sambat* 1890, a plant called *markan* came up in great quantities; cattle lived on it, and the people themselves mixed it with their grain. The famine is still called the *Markanwála Kál*.

The *Sattarhawala*. famine, A.D. 1863.

The fourth famine was in *Sambat* 1917. Grain reached 6 or 7 *topás*, 12 or 14 *sérs*, per rupee, and this lasted one year; there was some exodus, but assistance was given the people by employment upon public works.

Constitution of district and subsequent changes.

The whole country of the Chaj Doáb, from the Jammu border to the junction of the Chináb and Jehlam, formed in the first instance a single district, to which Mr. E. C. Bayley was appointed Deputy Commissioner. In June of the year of annexation, however, this enormous charge was broken up, and the southern portion of the Doáb (the *kardaris* of Miáni, Sáhiwál and half Kádirabad) were formed into a separate district having its head-qurters at Shahpur. In 1851 eight villages were transferred from Sháhpur to Gujrát; and in 1855 further changes took place, 28 villages being made over to Sháhpur from the portion of the old Kádirabad *iláka* still attached to this district, and 41 villages received in exchange from the Miáni *iláka* of Sháhpur. Finally, in 1857, the Bajwat country, lying between the Tavi and the Chináb, was made over to the district of Siálkot, by which transfer the Gujrát district assumed its present dimensions.* The present *tahsíl* boundaries were fixed in 1856

* A list of the villages transferred will be found in paras. 39-41 of Captain Mackenzie's report.

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Constitution of district and subsequent changes.

During the first few months of British rule the head-quarters of *tahsíls* were at Gujrát, Kunja and Kádirabad; but in June 1849 the two latter stations were abandoned in favour of Khárián and Phália. The *tahsils* then formed were arranged to correspond with the Sikh *zails* described in a previous paragraph; but in 1856 a very general change took place. The *tahsíl* stations remained the same; but the boundaries were altered, regard being no longer paid to the old boundaries of *zails*, which have consequently fallen into oblivion.*

List of district officers.

The following officers have from time to time held the post of Deputy Commissioner in this district :—

Deputy Commissioners, 1849 *to* 1884.

Name.	Term of office. From			To	
E. C. Bayley, Esq., ...	31st March	1849	...	30th October	1849.
Major J. Clark, 2nd Deputy Commr. ...	7th February	1849	...	20th February	1850.
W. J. Carnac, Esq., ...	1st January	1850	...	10th August	1850.
	13th December	1850	...	31st December	1850.
	1st January	1851	...	25th February	1851.
Captain F. E. Voyle ...	11th August	1850	...	12th December	1850.
B. Sapte, Esq., ...	28th March	1851	...	31st December	1851.
	1st January	1852	...	31st December	1852.
	1st January	1853	...	31st December	1853.
	12th October	1853	...	31st December	1853.
	1st January	1854	...	31st January	1854.
F. Thomson, Esq. ...	1st September	1853	...	11th October	1853.
	1st February	1854	...	8th March	1854.
R. Temple, Esq., ...	9th March	1854	...	26th July	1854.
W. A. Forbes, Esq., ...	27th July	1854	...	10th February	1856.
Captain W. R. Elliot ...	13th May	1856	...	8th May	1857.
	1st June	1857	...	12th July	1857.
Capt. Hector Mackenzie	11th February	1856	...	12th May	1856.
	9th May	1857	...	31st May	1857.
	13th July	1857	...	31st December	
Captain R. Adams ...	19th February	1859	...	31st March	1859.
B. Hardinge, Esq., ...	1st April	1859	...	31st December	1860.
Captain Paske ...	1st November	1860	...	31st January	1864.
Major H. Dwyer ...	1st July	1864	...	31st December	1865.
Captain Waterfield ...	1st July	1865	...	30th September	1865.
Major Paske ...	1st January	1866	...	30th April	1867.
Major J. B. Smyly ...	1st May	1867	...	10th April	1870.
Captain Harrington ...	11th April	1870	...	20th November	1870.
Major Smyly ...	21st November	1870	...	2nd February	1871.
Captain Harrington ...	3rd February	1871	...	9th August	1871.
Mr. Bulman ...	10th August	1871	...	6th November	1871.
Mr. Perkins ...	7th November	1871	...	10th April	1874.
Mr. Steedman ...	11th April	1874	...	6th May	1874.
Colonel Parsons ...	7th May	1874	...	6th August	1877.
T. O. Wilkinson, Esq.,...	7th August	1877	...	5th November	1877.
Colonel Parsons ...	6th November	1877	...	20th November	1878.
C. R. Hawkins, Esq., ...	21st November	1878	...	17th December	1878.
Major Harington ...	18th December	1878	...	1st August	1879.
T. O. Wilkinson, Esq.,...	2nd August	1879	...	2nd November	1879.
Lieut.-Col. Harington ...	3rd November	1879	...	2nd June	1883.
C. P. Bird, Esq., ...	3rd June	1883	...	2nd September	1883.
Lieut.-Col. Harington ...	3rd September	1883	...	12th September	1883.
G. L. Smith, Esq., ...	15th September	1883	...	16th November	1883.
M. Macauliffe, Esq., ...	17th November	1883	...	Still in charge.	

* A very elaborate comparison of the English with the Sikh divisions will be found at pages 18 to 21 and 40 of Captain Mackenzie's Report.

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Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

The irrigated area increased from 138,707 acres in 1853 to 165,890 in 1866, and to 234,560 in 1873, and is now (in 1884) 264,050. The total cultivated acreage was 481,081 in 1853, 586,414 in 1866, 746,880 in 1873, and is now 774,944. The revenue of the district at various periods is shown below:—

Revenue, 1851-52; 1861-62: 1871-72; 1881-82.

Year.	Land Revenue.		Other Revenue.				
	Proper.	Fluctuating.	Excise.		Assessed Taxes.	Stamps.	Miscellaneous.
			Spirits.	Drugs.			
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1849 ...	4,56,292	...	3,065	875	...	1,719	8,204
1851-52 ...	5,72,281	2,775	2,612	1,020	...	6,234	80,410
1861-62 ...	5,22,148	3,610	3,744	1,605	...	20,606	...
1871-72 ...	5,58,099	8,817	8,924	4,830	10,371	46,281	...
1881-82 ...	5,85,539	6,226	9,575	4,341	10,785	82,863	...

The Chib border under Native rule.

But a far more striking example of the effect of British administration than any figures can afford is given by the following description of the state of the Jammu border, and the behaviour of the Chib villages who held it, which was written by Captain Mackenzie so late as 1859. The extract is long; but the state of affairs which it describes as existing only 24 years ago is worthy of record.

"The *chauki* at Assar was located to try and check in some measure the raids of the Deva and Battála Chibs, as also the less formidable Chib community of Kuddala. These bands of marauders deserve separate notice. From time immemorial they have been the terror of the peaceably disposed inhabitants of the plains. They inhabit a cluster of large villages situated on the crest of the first low hills to the north of the district, about five miles from the Jammu territory. One of the cluster is the village of Deva. It is the furthest east; the others four or five in number, studded over the face of the hill for a space of five miles, compose the village of Battála. The inhabitants are Hindu Chibs, numbering perhaps 5,000 souls. Safe in the strength of their position, they have ever levied black mail on the inhabitants of the plain below them, varying the practice by an occasional raid upon some devoted village which was forthwith plundered of all it contained. The towns, even of Jalálpur and Gujrát, were not safe. Little resistance was ever made by the victims. Only one village, Diláwarpur, opposed them. It is the head-quarters of *zail* Handu, the *Chaudri* of which, Mahomed Yár, was with his followers at constant war with them. His prowess is sung by the bard of the clan. He was, however, but poorly

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The Chib border under Native rule.

supported by the Government, and the efforts to curb their malpractices met with but desultory success, and were chiefly carried on by sudden onslaughts upon the defenceless and unguarded of either clan, rather than by any well-conceived measure of suppression. It was war to the knife of a guerilla nature, and the results were shown in heads and scalps rather than in pacification and tranquillity. The *chaudri* killed Chibs sufficient to make a *chabútra* (terrace) for the village rest-house of their heads, and for every new batch of heads a bit was added to the *chabútra*. It is the Sir Kathulla of the present day. But the *chaudri* died and defence continued on either side, the Chibs having generally the advantage. Twice did Maharajah Ranjít Singh attempt to curb them by burning their village and imposing fines—all to no purpose. With abundance of wood and stone at their doors, and all the advantages of a strong position with a submissive prey, it was not in the nature of things that a native Government should stay their malpractices or reform their ways.

Their depredations during British rule.

"British administration had not long obtained ere these lawless tribes essayed to try its strength. On the very night of the battle of Gujrát a dacoity was committed in the town of Jalálpur. This was followed up by constant minor forays during the first few months of our rule, just within the boundary, and in July 1849 the Kuddala people fell upon the village of Assar. Strong and prompt measures, however, curbed them, and no great act of violence was committed by them until 1857, when, conceiving the withdrawal of troops for the siege of Delhi to be their opportunity, the Chibs of Deva, on the 9th August 1858, made a descent upon the village of Dakhua and gutted it of everything it contained. They brought camels and all the necessary apparatus for carrying off the booty, and in the course of operations wounded severely 11 men and three women. So weak were the measures taken by the Jammu authorities to bring the criminals to justice and prevent the recurrence of such an outrage, that a chain of posts, comprising in all 60 foot-men and 30 horse, had to be stationed along the boundary for a period of six months. At length however in January 1858 the Maharajah sent a force to the spot and burnt the village of Deva, prohibiting at the same time its reconstruction upon the hill side. The air of the plain below is supposed to conduce to perfect sobriety. It remains to be seen whether such is the effect, and whether the unwilling and insufficient steps adopted after long delay by the Jammú Government are such as to restrain those hereditary bandits from future depredations.

Chib black mail.

"Black mail is the object of this tribe. From long exercise of their lawless strength, they have acquired, as they conceive, a prescriptive right to certain payments from all the communities within a convenient circle. Were the tract adjoining the boundary and including Deva and Battala to become British territory, I think that in settling it it would be found necessary to admit the right of the Chibs to the perquisites they have so long enjoyed from some at least of the villages inhabited by Jats beneath them. At present this right is fully admitted by some of those village proprietors, and I think it probable that had some of our border villages been included in the Jammu territory when the boundary was fixed, those villages would now be found making admissions of somewhat similar character. It is, however, I believe only a right of might, and seems to diminish in strength with remoteness of locality. Thus at the foot of the hill feudatories called it *máliki*; further away in our territory it is styled *mangni*. The Chibs never claimed any such rights in the courts of this district; and even if they had, it is probable that, although as I have said, we might be unable to refuse to acknowledge those rights where they came under the denomination of *máliki*, yet we should have been fully justified

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History.

Chib black mail.

in declining to award them as *mangni*. It is not therefore to be inferred from what I have said that the Chibs are in any way justified in their lawless proceedings by having been deprived of any rights, privileges or properties by the British Government. The tribe will be a source of considerable apprehension to the people on the boundary for some time to come. Payments are even now *sub rosâ* made of *mangni* by border villages to secure immunity against outrage. Strong repressive measures are always necessary on the part of the Jammu Government, and should be strenuously insisted upon. Severer treatment than I fear that Government is inclined to employ, is sometimes required."

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each *tahsil* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881:—

Percentage of total population who live in villages	Persons		93·85
	Males		93·97
	Females		93·72
Average rural population per village			486
Average total population per village and town			517
Number of villages per 100 square miles			68
Average distance from village to village, in miles			1·30
Density of population per square mile of	Total area	Total population	349
		Rural population	328
	Cultivated area	Total population	597
		Rural population	560
	Culturable area	Total population	415
		Rural population	390
Number of resident families per occupied house	Villages		1·83
	Towns		1·42
Number of persons per occupied house	Villages		8·53
	Towns		5·79
Number of persons per resident family	Villages		4·66
	Towns		4·09

The following extract from Captain Mackenzie's report seems to point to a very different distribution by villages having existed in old times to that which now obtains:—

"There is no doubt that during Mahomedan times a much more minute separation of properties obtained than at present, or at any time subsequent to that epoch. *Chakla* Gujrát of the imperial times formed only a part of the present district, but it contained 2,295 villages, 1,538 principal and 757 subordinate. The exact state of things, as they existed in those times, is, of course, not precisely ascertainable. It is possible that in many cases as the properties were distinct, so were the village sites. Many deserted mounds are scattered over the face of the country, but on the other hand many sites of existing villages are comparatively new. The probability, however, is that in the times which Ahmed Sháh Duráni made so troublous, a much greater concentration of the village communities took place than had existed before. The inhabitants of distinct hamlets collected together the better to resist the common enemy; and in the depression which followed almost all previous distinctions were lost sight of. In the course of time concentration of dwellings became a custom, and the Sikh system of government which supervened did not tend to dissolve the new bond of union. Boundaries were forgotten, occupancies had become promiscuous. The combined sections of the community were from the first nearly connected by the tie of clan and possibly relationship. Pedigrees were but half remembered, nothing remained but a tradition that the village was composed of two or more families, to each of whom, in former times, belonged a separate estate."

Chapter III, A.

Statistical.

Migration and birth-place of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsíls*. Further details will be found in Table No. XI and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 41,518, of whom 18,006 are males and 23,512 females. The number of people born in the district and living in other parts of the Punjàb is 46,739, of whom 25,898 are males and 20,741 females. The figures below show the general distribution of the population by birth-place :—

Proportion per mille of total population.	Gain.	Loss.
Persons ..	61	68
Males ..	50	72
Females ..	72	63

Born in	Proportion per mille of resident population.								
	Rural Population.			*Urban Population.*			*Total Population.*		
	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons
The District ..	954	934	944	881	855	869	951	928	940
The Province ..	986	981	984	957	959	958	985	979	982
India ..	1,000	1,000	1,000	998	999	999	1,000	1,000	1,000
Asia ..	1,000	1,000	1,000	999	1,000	1,000	1,000	1,000	1,000

The following remarks on the migration to and from Gujrát are taken from the Census Report :—

"Here again the pressure of population is very great, and Gujrát gives to every district in the list, even to Amritsar and to Siálkot, where the pressure is still greater; but all the other neighbouring districts are very scantily peopled, and the surplus population of Gujrát flows into them readily; and if it were not for the large influx of people driven by famine from Kashmír, emigration would exceed immigration by 52 per cent. A great deal of such immigration as there is, is of the reciprocal type, but the emigration is almost entirely permanent."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868 and 1881. The first of these was :—

	Census.	Persons.	Males.	Females.	Density per square mile.
Actuals ...	1855 ...	517,626	279,537	238,089	270
	1868 ...	616,509	332,009	284,500	324
	1881 ...	689,115	362,162	326,953	349
Percentages...	1868 on 1855	119·1	118·8	119·5	120
	1881 on 1868	111·8	109·1	114·9	108

Unfortunately the boundaries of the district have changed so greatly since the Census of 1855 that it is difficult to compare the figures; but it would appear that the total number of souls (no details

Chapter III, A.

Statistical.

Increase and decrease of population.

of sexes are available) included in the district as it now stands according to the enumeration of 1855 was only 500,167; and if so, the increase between that enumeration and the one of 1868 was 23 per cent., or more than double that which took place in the corresponding interval between the enumerations of 1868 and 1881. The remarks already made upon the subject of emigration sufficiently explain this fact. Population has increased too fast for the means of subsistence, and the people have been compelled to leave their homes. It will be seen that the annual increase of population per 10,000 since 1868 has been 67 for males, 108 for females, and 86 for persons, at which rate the male population would be doubled in 103·7 years, the female in 64·8 years, and the total population in 80·9 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds, as shown in the margin.

Year.	Persons.	Males.	Females.
1881 ..	689,1	362,2	327,0
1882 ..	695,1	364,6	330,5
1883 ..	701,0	367,0	334,0
1884 ..	707,1	369,5	337,6
1885 ..	713,1	372,0	341,3
1886 ..	719,3	374,5	344,9
1887 ..	725,5	377,0	348,6
1888 ..	731,7	379,5	352,4
1889 ..	738,0	382,0	356,2
1890 ..	744,3	384,6	360,0
1891 ..	750,7	387,2	363,9

But it is improbable that the rate of increase will be sustained. Part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 54·00 in 1855, 53·85 in 1868, and 52·55 in 1881. And while it is not likely that emigration from the district will decrease, it is improbable that the exceptional addition to the population caused by the recent famine in Kashmír will recur. The urban population has not kept pace with the rural population, the numbers living in 1881 for every 100 living in 1868 being 97 for urban and 112 for total population. This is probably due to the effect of the improvement of communications in drawing away the mercantile classes from the smaller cities to the great centres of commerce. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population for the various *tahsíls* is shown in the margin.

Tahsil.	*Total population.*			*Percentage of population*	
	1855.	1868.	1881.	1868 on 1855.	1881 on 1868.
Gujrat	234,310	272,055	297,040	116	109
Kharian	159,543	190,005	217,371	119	114
Phalia	106,314	154,819	174,704	146	113
Total district * ..	500,167	616,879	689,115	123	112

* These figures do not agree with the published figures of the Census Report of 1868 for the whole district. They are taken from the registers in the District Office, and are the best figures now available.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mille, calculated on the population of 1868, were as shown in the margin.

	1880	1881
Males ..	22	23
Females ..	18	20
Persons ..	41	42

Chapter III, A.

Statistical.

Births and deaths.

The figures below show the annual death-rates per mille since 1868, calculated on the population of that year :—

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males	15	19	23	17	15	19	12	19	22	18	29	31	31	21	21
Females ..	13	18	21	14	14	16	11	17	22	17	28	30	30	21	19
Persons ..	14	18	22	15	15	18	12	18	22	18	29	31	30	21	20

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881, which will be found at page 56 of that report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The following figures, show the distribution by age of every 10,000 of the population according to the Census figures :—

	0—1	1—2	2—3	3—4	4—5	0—5
Persons ...	369	210	250	282	329	1,440
Males ...	358	204	242	275	327	1,406
Females ...	385	217	261	289	332	1,484
	5—10	10—15	15—20	20—25	25—30	30—35
Persons ...	1,527	1,164	803	721	782	793
Males ...	1,555	1,233	803	688	748	771
Females ...	1,495	1,087	802	759	819	817
	35—40	40—45	45—50	50—55	55—60	over 60
Persons ...	518	610	357	476	158	651
Males ...	499	588	355	498	167	689
Females ...	538	634	357	451	148	609

Population.		Villages.	Towns.	Total.
All religions ..	1855 ..	..	..	5,400
	1868 ..	..	..	5,385
	1881 ..	5,262	5,154	5,255
Hindus ..	1881 ..	5,369	5,177	5,338
Sikhs ..	1881 ..	5,621	..	5,658
Musalmans ..	1881 ..	5,244	5,124	5,238

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

Chapter III, A.

Statistical.

Age, sex, and civil condition.

Year of life.		All religions.	Hindus.	Musalmans.
0—1	..	964	884	975
1—2	..	956	1,027	949
2—3	..	972	890	983
3—4	..	949	..	..
4—5	..	921	..	..

In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. The figures for civil condition are given in Table No. X, which shows the actual number of single, married and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm. The general health of the district has already been noticed at page 6.

Infirmity.		Males.	Females.
Insane	..	6	4
Blind	..	47	51
Deaf and Dumb	..	16	9
Leprous	..	9	3

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, IX, and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	191	17	208
	Eurasians	16	12	28
	Native Christians	12	7	19
	Total Christians ...	219	36	255
Language.	English	216	31	247
	Other European languages ...	...	...	...
	Total European languages ...	216	31	247
Birth-place.	British Isles	171	6	177
	Other European countries ...	...	...	...
	Total European countries ...	171	6	177

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birthplace are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The distribution of European and Eurasian Christians by *tahsíls* is shown in Table No. VII.

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Chapter III, B.

Social and Religious Life.

Domestic occurrences affect the people.

Births, marriages and deaths, and the ceremonies which belong to these domestic occurences, affect in a very important degree the welfare and comforts of entire families, and deserve much notice. They are the events which draw most heavily on the pockets of rich and poor; for which they must borrow, if they have not the ready cash. They throw into debt the young man starting in life and the old who are finishing. The manner of following the prescribed observances and the expenditure thus incurred, fix the local status of the house in village society.

Betrothal.

Among Játs marriages are generally brought about through the village barber, *hajjàm*, or the bard, *mìràsì*, or by Bráhmans, who are appointed agents, and are called *làgì*. The father of the girl sends one of these to find a match for her, and, having found one, to ascertain further the age of the boy, his personal attractions and defects also; to make sure of the character, means and respectability of the family. When the *làgì* has found a bridegroom to his satisfaction, he informs his employer; no expense attends this. Having heard the first tidings, the girl's father sends forth again one or two *làgìs*, duly commissioned, to the father of the boy. By them are sent presents; these consist, among the poorest class, of eleven dried dates, *chuàrah*, Re. 1 cash, and Re. 1 worth of sugar, *shakkar*. The middle classes, such as *lambardàrs* and other well-to-do- people, send 11 dried dates, Rs. 5 cash, 2½ *sèrs* sugar, *misrì*. The better classes, such as *zaildàrs*, send 21 dried dates, five *sèrs* of sugar, *misrì*, cash Rs. 21. The messenger departing finds out the houses of the retainers of the father of the boy, the bard or barber, or Bráhman, and informs him that the *nàtah*, betrothal party, has come from such a place. This reaches the ears of the father of the boy, who takes counsel with his relatives; and, if he accepts, feeds the messenger, who gets *khichrì*, rice and *dàl* cooked together. In the morning, having called together the relatives, the girl's messenger puts one date into the mouth of the boy, and presents him with the rest and the money, &c. The father of the boy has then to distribute among his brethren Rs. 5, 10, 15 worth of sugar, *shakkar*, according to his means, giving to each house half a *sèr* or one *sèr*. This custom is called *bhàjì*. The *làgì* gets some parting present, As. 8, or Re. 1 or 3. He must also give his own *làgìs* something; to the barber, bard and Bráhman eight annas each; to the waterman, *jhìwar*, washerman and potter four annas each. The middle class give double this. The upper class give double what the middle class give. The wives of the bards and the girls of the family collect and serenade the boy; the former receive a *sèr* of grain each. This is called *vèl*.

The day is fixed.

The day has then to be fixed; this is effected through the *làgìs*; generally no present is sent to the boy's father; one of the middle class may send one piece of *chuni*, cloth worn by women, and a piece of *chàpe* worn by women, a red *lungì* or turban, to the father of the boy. The upper classes send ornaments: the *dur* or earring, *karhìs*, bracelet, *has*, a silver collar, *chùra*, called in this country *bàhì*, or light bracelet worn by women; five *trewar* or suit of cloths of three pieces each; a horse. The middle classes call this *bhocha*, the upper class *tìkà*, and say the *tìkà* has been sent. The father of the boy

The day is fixed.

collects his brethren and fixes the day and the month, and receives the above presents, bestowing a parting gift upon the *làgì*, Re. 1; or among the upper class Re. 1 to a Bráhman, Rs. 3 to a barber or bard. Among the lowest class the girl receives no present, but the middle class send her a piece of *sàlù*, red cotton cloth, cash Re. 1; the upper class send the *sàlù* and cash Rs. 5. For the wedding-day both families prepare the wedding necessaries 20 or 25 days before the wedding. Among the lower class the father of the boy sends to the girl's father a skein of red thread, *dhàgà maulì kà*, with a knot in it, as a token that the wedding is to take place on a certain day. The middle class send two *man*, 160lbs. of *gúr*, and the upper class send four *man* by the hands of their *làgìs*, for distribution among their kinsfolk in neighbouring villages, and to give them notice of the coming event. This practice is called sending the *gand*. The *làgìs* receive from four to eight annas at each house where they leave the *gúr*.

The anointing and serenading.

The fourth step is the anointing, *tèl charhàna*. One week before the marriage, the fathers of the pair give notice of the day for the anointing. In the afternoon the women of the brotherhood and the women of the bard assemble and sing at the houses of the boy and girl. They place each of the betrothed at their respective houses upon an inverted basket in the yard of the house; four women hold out a canopy of red *sàlù* cotton cloth, over his or her head. Then the tailor and washerman tie a skein of red thread, *gànah*, on the right wrist. Then the women make a preparation of sweet-scented leaves pounded with the flour of gram, *bèsan*, and to this they add oil; with this they anoint his or her body, rubbing the preparation well in. The senior woman of the family first begins this operation. From that day until the marriage the betrothed do not work but get good food, and are said in common parlance to be *maìnyàn parà huà*. At the anointing the poorer class have to distribute two *man* of wheat, boiled, and called *ghuguniyàn*, to the women of the brotherhood; the middle class distribute in the same way four *man gùr*, the upper class seven *man gùr*. The *làgìs* have to receive Rs. 1, 2 or 5 according to the position of the family, but the Bráhman never gets more than Rs. 2. The women of the family have then to give the women of the bards one *sèr* of grain per house. This is called *vèl*. From this date until the day of marriage the girls of the family assemble every night at the house of the bride or bridegroom, and sing for an hour and a half. That sung at the boy's house is called *ghoriàn*, at the girl's, *sohàg*.

The dyeing with *hinà*.

The fifth step is the dyeing of the hands and feet with *hinà* (*menhdì lagàna*). The day before the marriage all the relations and acquaintances who have been invited by the *gand*, assemble. This is called *mèl*. The women of the family and the wives of the bards again sing and dye with *menhdì* the hands and feet of the pair. The Rs. 1 or 2 worth of *menhdì* is distributed to the women. The *lágìs* again receive annas 8, Rs. 3 or 4.

The bath, the garlanding and the toilet.

The sixth observance is the garlanding with flowers, *sehra lagàna*. On the wedding-day, at mid-day, the potter's wife brings an earthen vessel, *gharah*. The women of the family and the wife of the bard carry this vessel, singing to the well; the waterman fills it; this is

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Social and Religious Life.

The bath, the garlanding and the toilet.

called the *ghari gharauli*. It is then taken up by the women of the *Aráíns*, or gardeners, and brought by them to the house of the boy. The *musallí* or sweepers then prepare and bring a *khárah* or basket, turn it upside down, put the boy on it, and light a lamp under it; then the boy is bathed by the village servants with the water from the *gharah*, the whole brotherhood, male and female, standing round. Then the potter brings seven *chhúniyan* or earthen saucers (with which the mouths of *gharahs* are closed); these are placed before the basket, and the boy jumps on to them and breaks them; this is supposed in some way to avert the evil eye. The *lágís* then receive two anas each: potter, sweeper, tailor, drummer or musician, gardener; but the waterman, barber, bard, Bráhman, and washerman eight anas each among the lower classes; the middle and upper classes give more. The dirty clothes taken off the boy are taken by the barber as his perquisite. The tailor then brings a fresh *gahnah*, or skein of red thread, for the right wrist. The village banker or shop-keeper brings a *sehra* or fringe of long gilt threads, and the Aráín brings a similar string of flowers; both are tied upon the forehead of the youth, the gold below, the flowers above. He is then dressed in trowsers of *gulbadan* (a silk stuff), a sheet saffron coloured, a red or white turban, and new shoes brought by the cobbler; presents are again distributed. The banker gets from Re. 1-4-0 to Rs. 5, the gardener and washerman from 8 anas to Re. 1-4.

Wedding presents or *tambol*.

Then comes the receiving of the wedding presents, *tambol*. A copper vessel is placed in the centre, called *thál*; by this sits the goldsmith and the barber, and the recorder, being the banker or the *mullá*. Each of the relations gives, according to his means, in cash. The barber takes the gift, and hands it over to the goldsmith, who tests it and throws it into the copper vessel; the amount is then recorded. These presents vary from Rs. 1 to 5 among the poorest class, from Rs. 5 to 31 among the middle classes, from Rs. 7 to 51 among the upper classes. The larger sums are given by the nearest relations. The *lágís* again receive presents from Rs. 1 to 2, and the upper classes give sometimes Rs. 20 to the professional dancing girls. Then food is distributed, and the cost of the feast varies from Rs. 110 to Rs. 266 and Rs. 989 according to the position of the parties.

The procession of the bridegroom and the meeting of the fathers.

The seventh stage is the marriage ceremony. When the marriage procession, *barát*, of the bridegroom reaches the village of the bride, they stop in the *daira* or village guest-house, or some other open place; and in the evening, when they are ready to start for the dinner at the girl's father's house, the bard, barber and Bráhman of the bride's family bring sugar (*shakkar*), and put it into the mouth of the bridegroom, whose father gives them Rs. 1-8, or 3 or Rs. 7. Then the two families arrange themselves, with their respective guests, in two lines opposite each other in some open space. The two fathers then meet and embrace in the centre; this is called the *milní*. The upper classes at this juncture would let off Rs. 50 worth of fire-works. All then meet for dinner at the bride's house, and the barber of the family brings milk for the bridegroom, when he and the washerman get Re. 1 each. The barber then makes a *dolah*, or a small palanquin of *kánah* grass, and puts in it eight lamps made of flour paste. They call this the *berah ghorí*.

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In this *dolah* the father of the bridegroom puts Re. 1-4-0, 2 or 3, and the bride's *lágís* take this. Then the girls assemble and pour oil into a copper tray, *thál,* and put in it a *katorah,* or small copper vessel; this the girls hold down, and the bridegroom tries to get the *katorah* away from them. They play at this for half an hour; the bridegroom then puts Re. 1 into the tray, and the game is stopped. After the dinner the bridegroom's party return to the *daira* and sleep. In the morning the bridegroom's father takes to the girl's father's house, with a procession, the presents for the bride, in value ranging from Rs. 13 to Rs. 23 or Rs. 89 according to circumstances. The girl's father keeps the clothes for the girl to wear, gives back the cash and half the other things, keeping half himself. The upper classes would have professional dancers at this period, and pay them Rs. 20 or so. Then the father of the bridegroom gives again to the barber and bard of the bride's family Re. 1 each, and the girl's father gives the *lágís* of the bridegroom Rs. 2 each. Then the girl's family tie a rope to the leg of the bridegroom, when he is bought off by the father for Re. 1-4-0 or Rs. 2 or 5. This custom is called *pair pakrah.* After this the bride is bathed. Then the *ulmá* or priest is called to read the marriage service, first to the bridegroom, who has to repeat the *kalma,* or belief, three times; he then visits the bride inside the house, who does the same. The priest comes out and sits by the bridegroom in the assembly; two men are appointed agents, *vakíl,* on the part of the girl; they go to the girl, and tell her that her parents have given her to such and such a man; she whispers three times over that she is agreeable to the arrangements. The agents return, and the priest examines them as to where they have been. They reply that they are *vakíls,* and have come from the daughter of so-and-so, who has accepted such-and-such a youth as her husband. This is done in public. The bridegroom is asked three times, and he admits that he has accepted such a girl as his wife. This is the marriage ceremony, *nikáh.* The priest gets Re. 1-4-0 or Rs. 2 or 5, the bard gets Re. 1, barber Re. 1, other attendants Rs. 4.

The presents for the bride, and the procession.

The reading of the service.

After the marriage the girl's father spreads the dowry out in an open space. This is called *khat.* The dowry consists generally of clothes, jewels, and furniture, the value of which will seldom be under Rs. 100, and may amount to a very large sum. As these things are being opened out, the bard of the girl's family calls them out by name and description with a loud voice. The bridegroom's father then gives the sweeper Re. 1, potter Rs. 2, waterman Rs. 4, bard Re. 1, barber Re. 1, cobbler Rs. 2, Bráhman Rs. 2, blacksmith Re. 1, carpenter Re. 1, washerman Rs. 3, the *fakír* of the *takya* Re. 1: the *mullá* of the mosque Re. 1, the *halwái,* sweetmeat-maker, Re. 1; the *lambardárs* of the village then get Re. 1-8, *thánah patti,* which they give to their bard; the *pír* gets Re. 1, the barber's wife Re. 0-8-0, the oilman Re. 1. The total of this is about Rs. 25; the 2nd class pay perhaps Rs. 59, the 1st class Rs. 129. After this the girl's father gives the barber and bard of the boy's family Re. 1 each as a parting present. The boy's father distributes to the poor Rs. 10, or, if of the middle class, Rs. 100. If he belongs to the upper class, he does the *rátachar.* The two families collect in the house of the girl's father, and the bards from neighbouring villages beg; they introduce them-

The dower.

Fees paid by both parties.

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Social and Religious Life.

The going off.

The *mukláwah.*

Marriages at what age.

Expenses.

The birth of a son.

selves as the bard of so-and-so, and get Rs. 2 or 3; a very large sum is spent thus by the bridegroom's father. The bride's father gives them one meal, and gives a few copper coins to every beggar.

The girl is then placed in a *doli* or covered palanquin, and made over to the bridegroom's father, who takes her home. On arrival the *lágís* of the girl, who have accompanied her, receive Rs. 4 or 11 or 35, and are sent away (a *zaildár* would give Rs. 100), and then the family *lágís* receive Rs. 6 or 17 or 27, and are sent away also. Everybody then returns home. The bride remains three days with her husband, and then returns to her mother's home. A year or two afterwards the bridegroom goes and fetches his bride home. This final bringing home of the bride is called *mukláwah.* Marriages are generally celebrated among the agricultural classes when the parties are approaching maturity, when the girl is 15 or 20 years of age, and the youth 18 or 22; sometimes, however, marriages are made at 8 or 10 years of age. Among the Khatrís girls are married between 6 and 10. In the low-lands the girls appear to arrive at maturity soon, and some are mothers at 15 and even at 11 or 12. In the high-lands and *bár* the girls are later in arriving at womanhood, and are seldom mothers before they are 20. In the Phálian *tahsíl* late marriages have hitherto been the rule, no doubt owing to want of means; this *tahsíl* is poorer than either of the others. Thus the average expense of a wedding, *biyah,* among the three classes is from Rs. 165 to Rs. 545 or Rs. 2,300. The owner of a plough will not spend less than Rs. 165. The marriage of a son or a daughter is equally expensive. A poor tenant, farm or village servant, will content himself with the *nikáh,* or the reading of the service by a *mullán* at the house of the girl in the presence of a few friends.

On the birth of a son all Muhammadans make the same rejoicings and give the same presents. The first person to appear upon the scene is the priest, *ulmá,* who whispers the call to prayer, *báng,* into the infant's ear, and receives Re. 1. He is followed by the *darwésh* or servant of the mosque, who receives 4 annas. When the child is two days old, the *mírásí* or bard makes and presents to him a small *kurta* or coat, in return for which he may receive from well-to-do people a horse, or cow, or buffalo. He is followed by the tailor of the village (the washerman), who brings a parrot of green cloth, with a number of green and red tassels appended. This is hung up from the centre of the roof of the room where the child is; he receives Re. 1. Then comes the sweeper (*muṣallí*), and makes a fringe of the leaves of the *siras* tree, and suspends it across the door of the house; he receives Re. 1. Among the Varaitch Játs and Chibs, whether Hindú or Muhammadan, it is the custom for the *parohit* of the family, a Bráhman, to tie a skein of red thread on the right wrist of the child, for which he receives Re. 1. The carpenter must tender his congratulations also, and with them he offers a little wooden cart as a plaything; he receives Re. 1. The cobbler, believing that there is nothing like leather, makes a charm of that substance, a square ticket, which is hung upon the child's neck on payment of Re. 1. The potter presents a strange resemblance of a horse fashioned from the clay he handles, and receives Re. 1. The *máshki,* or water-carrier, corn-grinder, and baker in one,

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makes a bow and arrows of bamboo, and presents them, receiving Re. 1. The blacksmith forges an iron anklet as an ornament for the foot of the unfortunate infant, and receives his Re. 1. On the 7th day the child is named, and the head is completely shaved by the barber, who receives sometimes a horse, or cow, or buffalo. There are other expenses too on this day. All sisters and paternal aunts have to receive a new suit of clothes each, and a little present of money. The *fakír* of the village *takya* and the village watchmen have to receive their little gifts of Re. 1 or less. After the 40th day all the *fakírs* of the village or the neighbourhood who come in, all relatives, and the village servants attached to the family, have to be well fed. The expense of this feast varies with the circumstances of each family.

The ceremony of the 7th day.

The feast after the 40th day.

Sunnat or *khatna karna*, circumcision, is performed at 10 years of age in the hot weather, and presents of *gúr* are made.

Circumcision.

Among Hindú Játs in the place of the *ulmá* appears the *parohit* or *pándah* on the day of the birth, and writes the horoscope, and receives his fee of Re. 1. Instead of the ceremonies of the 40th day, the Hindús have to feast their brethren on the 13th. This is called the *dhamán*. Among the Chibs the *mírásí* presents no coat, and the sweeper hangs no festoon of *siras*. The mother may not leave the room in which she was confined until six days have passed.

Custom among Hindus.

Customs among Chibs.

On the 6th evening the ceremony of the *chhattí* is performed. In the room where the mother is, a piece of the wall is whitened with rice flour, and in front of it a lamp is lighted, and over the lamp is hung a parchment sieve as a target; by this a woman stands. A boy of 10 or 12 with a bamboo bow shoots seven bamboo arrows into the sieve, in which they remain transfixed. The mother then rises and withdraws each arrow one by one. Whilst this is going on inside the house, the girls of that quarter of the village and of the family collect and sing outside, and receive afterwards one or two measures, *topás* of *bájra* grain, which has been soaking in cold water since the morning, and is called *bhangúr*; relations receive this also. This is a very ancient ceremony, and is observed with great care and superstition.

Ceremony of the 6th evening.

As these are also one of the chief expenses of the agriculturist, it is advisable to notice them. They form a certain demand upon his profits, to cover which he must either save money or run into debt. On the death of an agriculturist, the *múllah* or priest is called to wash the corpse, for which he receives Re. 1 or 2 or 3 according to the position of the deceased; two cloths are used during the ablution, which are the perquisites of the *múllah*. The winding-sheet costs, 25 yards *gárah*, Rs. 2-8, or 12 yards *lattah* or *khása*, Rs. 4; of this the *múllah* tears off enough to form a prayer carpet, *jáe-nimáz* at the grave. In the rest the body is wrapped, being tied in three places, and it is then placed on a bed. The corpses of the young are always covered with a white pall; that of an old man, if of the upper class, with a *lungí* or turban, value about Rs. 10, or a *doshálah*, a silk shawl, Rs. 20, or an imitation *doshálah* of Rs. 5 or 10. This becomes the perquisite of the *mírásí* or bard after the burial. The grave-digger receives Re. 1 and a meal. The service is read before the grave, the body being placed on a bed with its head to the north, and its face to the west and Mecca. The body is always carried by the nearest

Funerals.

The carrying to the grave, and service.

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The burial.

The lament and the fasting.

The priest and his dues; the visits of condolence.

The anniversary.

Expenses.

Expenses increasing again with means.

Games.

relations. The funeral party forms a line facing the corpse, sometimes three deep; the *múllah* stands in front, and repeats a portion of the *Kurán*, calling down a blessing on the deceased. A *Kurán* and Re. 1 are then presented to the *múllah* by the heir, with the expression of a hope that they may be received as some atonement for the sins of the deceased. The body is then lowered into the grave; it is not placed in the centre of the grave, but a recess is hollowed out at the bottom of the western side of the grave along its whole length. In this recess the corpse is placed on its side with its face towards Mecca. The recess is then closed in with bricks or clods and plastered over. Thus in filling in the grave no earth falls upon the body. Then bread and sweetmeats (*nán-o-halwa*) are distributed at the grave to the *múllahs* and beggars; the latter get also copper coins; from Rs. 10 to 50 is spent thus. The mourners then return home. Among the Játs it is the custom for the bard who takes back the bed to the house to set up a lament or wail, *nárąh márna* or, in the language of this district, *dhá márna*. For this he receives Re. 1. On the day of a death neither the family nor any relations touch food. The second day the near relations cook *dál*, pulse and bread and send it to the deceased's home. The third day the heirs of the deceased distribute boiled wheat (*ghungnián*) to the relatives, servants and beggars, costing from Rs. 1 to 5. For 40 days the *múllah* receives his evening meal gratis. On the 41st day again a meal is distributed in the evening to relatives, *múllahs* and beggars; from Rs. 5 to 20 are so spent. News is sent of a death to relations in neighbouring villages. They call at the house of the deceased (*mokán karna*). They have to be entertained at an expense of from Rs. 15 to 400 even, but each leaves a small present behind him of from Rs. 1 to 4 per family. The income is perhaps about one-third of the expenditure. About a year after, among the better classes, it is the custom again to distribute a meal to all relations, the *múllah* and the poor; from Rs. 50 to 100 is spent on this. This is an optional observance. Thus the average outlay on the funeral of an adult among the three classes is from Rs. 35 to 190 or 600. Upon the funeral of children little is spent. During Sikh rule the expenses attending all the above ceremonies much diminished for want of means; they are now increasing again with the prosperity of the people. So long as they are kept within bounds, and debt and difficulties are not the result, this can scarcely be regretted, as they promote good fellowship, and give all a feeling of contentment, and bring all to recognise the advantages of peace, and of the stable rule of a strong and moderate Government.

Although the people are, as a rule, light-hearted, happy, contented, and well-to-do, there is not much merriment about them and they are sadly at a loss for amusements and games; the latter are confined to children, and youths who have barely reached manhood. There seem to be but four at all popular amusements: (1), the *Saunchí*, a sort of prisoner's base, which, played roughly, often leads to personal injuries; (2), wrestling (*kúshti*); (3), using the clubs, *múghdar*; (4), or the *mungli* or two-handed club. These games are generally played in the rainy season in the vicinity of the larger towns, where kite-flying is also an amusement of the younger children, cock-fighting and quail-fighting of the elders.

Chapter III, B.

Social and Religious Life.

Food of the people.

The following note regarding the food of the people was furnished by the district authorities for the Famine Report of 1879:—

"The staple food grains of the people of the district are wheat, barley, *jowár*, *bájra* and *maki*; of the *rabi* crops, wheat and barley are sown in October and November, and cut in May and June; rainfall when the seed is greminating is most beneficial for the crops, also in February and March previous to the formation of grain in the ears. At the following period injury is sustained by these crops from excessive rain: immediately after sowing, as the seed then becomes dislodged or rotted; secondly, after the grain has ripened in the ears, at which time heavy rain causes the stalk to break; lastly, after the crop has been reaped, and is being threshed and stored. Of the *kharíf* crops, *jowár*, *bájra* and *maki* are sown in June and July, and cut in September and October; for these crops rains during June, July and until the formation of grain in the ears is most beneficial, and heavy rain during September and October, when the grain is ripening, is most injurious to these crops."

The average annual consumption of a family of five souls, including two children and an old person, was estimated as follows:—

	Maunds.	Seers.
For agriculturists—		
Wheat	27	0
Bájra	10	0
Jowár	3	30
Barley	5	20
	47	10
For non-agriculturists—		
Wheat	30	15

In 1870 Colo[illegible] Waterfield estimated the total consumption of food by the popula[illegible]n of the district to be as follows:—

	Maunds.
Grain used as flour	2,186,834
Other grain and vegetables	296,301
Total	2,483,135

The grain he described as wheat, Indian corn, *jowár*, *bájra*, *mandal*, barley and gram ground and eaten as bread, with *másh*, *masur*, *moth* and rice eaten unground. The vegetables most largely used were radishes, cauliflowers, onions, and cucumbers. He allowed three-quarters of a seer for each adult male, half a seer for each woman, and a quarter of a seer for each child.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitation subject to which these figures must be taken, and especially the rule followed in the classification of Hindus, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalman population by sect is shown in the margin. The sects

Religion.	Rural population.	Urban population.	Total population.
Hindu ..	938	2,778	1,051
Sikh ..	128	147	129
Musalman ..	8,931	7,068	8,816
Christian ..	4	6	4

Sect	Rural population.	Total population.
Sunnis	998	998
Shiahs	1·0	1·0

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Social and Religious Life.

General statistics and distribution of religions.

of the Christian population are given in Table No. IIIA of the Census Report; but the figures are, for reasons explained in Part VII, Chapter IV of the Report, so very imperfect that it is not worth while to reproduce them here.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII; and regarding the population as a whole, no more detailed information as to locality is available. But the landowning classes as a whole and the great mass of the village menials are Musalmán throughout the district, the Hindus and Sikhs being chiefly confined to the mercantile classes and their priests.

District fairs *melás.*

There are 15 *melás* or fairs in this district, held at 14 different places, on the following dates :—

Number.	Date.		Name of place.	Number of men collected.
	Vernacular.	English.		
1	1st Thursday in Harh.	16th June ..	Shahdaulah, close to Gujrat.	500 *faqirs* are fed.
2	1st Shawal ..	4th January ..	Ditto	30,000.
	10th Zulhij ..	13th March ..	Ditto	
3	1st Thursday in Harh.	16th June ..	Ghazi Khokhar, 1 mile from Gujrat.	2,500 *faqirs* are fed from collection of grains made at a *topa* per house.
4	19th Muharram, for 2 days.	21st April ..	Khangah Hafiz Hyat, 6 miles from Gujrat.	30,000.
5	1st Shawal ..	4th January ..	Lakhanwal, Khangah Baba.	5,000.
	10th Zulhij ..	13th March ..	Shekh Burhan Sahib.	
6	Every 12th year	....	Maghowal, Khangah Tawakal Shah.	2,500, of whom 700 *faqirs* are fed for 2 days.
7	5th Rabi-ul-awal, for 2 days.	5th June ..	Naushehra, Khangah Pir Muhammad Sacheyar Sahib.	10,000; income Rs. 200; *faqirs* come from Jalandhar, Amritsar and Jamu.
8	1st Thursday in Maggar.	17th Novr. ..	Pindi Miani, Khangah Shah Kutab Shah.	2,000, and are fed; income Rs. 15 or 20.
9	1st Besakh ..	11th April ..	Jelalpur, Sobatian, Pir Kaila Jogi	10,000.
10	1st Muharram, one night.	3rd April ..	Khunan, Syad Jumlah Shah Sahib.	1,000.
11	15th Asauj ..	29th Septr. ..	Killadar Mandar, Guru Satram Sahib.	200.
12	1st Shawal ..	4th January ..	Chakori, Sher Ghazi ..	3,000; income Rs. 500.
	10th Zulhij ..	13th March ..	Kharian Khangah.	
13	13th Zulhij ..	16th March ..	Chak Jani, Kharin, at the mosque of Sharfdin Gujar.	3,000; income Rs. 25.
14	1st Thursday in Harh.	16th June ..	Prang, Kharian, Khankah Pir Hyat Candahari.	6,000, for thank-offerings.
15	1st Besakh ..	11th April ..	Ker Bab Sammad Baba Numana, Phalian.	10,000.

And besides the above, which are connected with shrines and other *quasi*-religious edifices, there are more general secular assemblages. In Gujrát itself there are three holidays, where a large body of people come together: at the *Dasehrah* in Assú, September; at the *Basant*, Phaggan, February; at the *Holi* in Chetar, March; and at Jalálpúr Jatán on the 14th Chetar, March, a fair is held in Maha Nánd's garden, and on the 1st Besakh, 11th April, fairs are held on the Chináb river at the Kathála and Wazírabád ferry, and that of

Qádirábád in the Phália *tahsíl.* These fairs are all without any advantage, save to those who own or have charge of the shrines, but they might be utilized. *Fakírs* collect and are fed, and sometimes dance, and the *zamíndárs* play at certain games, of which *parkauri* (a sort of prisoner's base) appears the favourite.

Gujrát Mission.

As early as 1862, the operations of the Church of Scotland Panjáb Mission, which had its head-quarters at Síálkot, were extended to Gujrát; and in 1865 the Rev. Robert Paterson was permanently located there, and there at once sprang into existence all the usual evangelizing agencies—schools, itinerating and *bázár* preaching, and colportage. During the past seven and a half years the work of this station has been uninterruptedly carried on by the Rev. J. W. Youngson. The total number of Christians amounts to 45. Of late years the baptisms have been almost exclusively from among the sweeper caste.

Gujrát Mission Schools.

The school was opened in 1865, and at the close of that year there were 34 boys on the roll. In 1868, a Government grant-in-aid was given of Rs. 20 a month. In 1873, the grant was increased to Rs. 50; from that date the increase in pupils was very rapid, and the number enrolled, including the boys of the branch schools, now amounts to 388, composed of four Christians, 136 Hindus, 231 Muhammadans, and seventeen Sikhs. In 1875, a grant of Rs. 5 a month was given by the municipality. The school-house was for many years rented from the municipality. It was at one time the municipal poor-house. It is situated on the western outskirt of the city. It has just been purchased by the Mission from the municipality for Rs. 1,200; and the Mission hopes to greatly enlarge it soon. There are two branch schools. The fees collected monthly amount to about Rs. 45. During the last six years 21 boys have passed the middle school examination. There is also a lower primary school for sweepers with 14 pupils. The total monthly expenditure of the school and its two branches is about Rs. 275. A girls' school, supported by the Ladies' Association of the Church of Scotland, and by donations from Scotland, has been closed for a time.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsíl* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.	Proportion per 10,000 of population.
Hindustani	19
Kashmiri	9
Panjabi	9,968
Pashtu	1
All Indian languages	9,996
Non-Indian languages	4

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns.

	Education.	Rural population.	Total population.
Males.	Under instruction ..	137	160
	Can read and write ..	272	323
Females.	Under instruction ..	4·4	5·0
	Can read and write ..	3·6	3·9

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Education.

Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

Details.	Boys.	Girls.
Europeans and Eurasians ..	1	..
Native Christians ..	8	..
Hindus ..	4,674	..
Musalmans ..	2,020	..
Sikhs ..	385	..
Others ..	15	..
Children of agriculturists ..	1,725	..
" of non-agriculturists	1,524	..

NOTE.—The last two lines of figures do not include schools under Deputy Commissioner.

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

Captain Waterfield gives the statistics ascertained by him in 1866-67, as follows, excluding Government officials :—

"Among the children and youths under 18 years of age, sons of Muhammadans, only 2 per cent. are at school, among Sikhs 11, Maháján 4, Bráhmins 8, Khatrís 11, Rájpúts 4, Hindu Jats 16, miscellaneous Hindus 8. Of the entire number of children and youths under 18 in the district, only 2·53, or 2½ per cent., are on the school lists. Through the *chaudrís* of the district," he continues, "I made enquiries regarding the number of individuals who could read and write well, and who could read and write a little. They gave me, as the numbers of the former, 850, and of the latter 3,328 ; total of the two, 4,178. Upon the males of the district this is 1·39, not 1½ per cent. Out of 3,207 children in the school, 1,824 are Muhammadans, 1,128 Hindus, 254 Sikhs, and no less than 2,563 are the children of agriculturists. I believe that in this Settlement we have profited largely by the spread of education, limited though it has been. Not only were we able to employ a large number of youths as assistants to the *patwárís* and in the Settlement offices, but in most villages there are a few boys, sons of *lambardárs* and others, who are quite competent to explain any writing to the mass of the uneducated. This is already taking great power out of the hands of the *patwárís*, and the people appreciate it. During the selection of the head *lambardárs* we were often glad to appeal to this test when doubting between candidates, and the sons of those who had formerly been leading men were often maintained, though minors, on the ground of their being educated. This solution of the question appeared unanswerable to the agricultural mind. There is every reason for supposing that education is fashionable in Gujrát, and that it will spread if the schools are increased. The reason always given for the non-education of children is the journey that they would have to make daily from their homes to distant village schools, and at all seasons of the year. There is only one school to every 22 villages : and there are large tracts of country with but few schools, more especially in the very centre of the district where the three *tahsíls* meet."

In regard to the extract quoted, it is observed that the surmise is correct as to education in the district being popular ; it was found, however, that several of the schools were very indifferent, the masters' salaries being too low to produce efficient teachers. In 1869 the number of schools was reduced from 64 to the present standard, the minimum pay of masters being fixed at Rs. 10 per mensem. A large number of schools would be acceptable to the people, but the funds do not admit at present of an increase being effected. In 1872-73 there were said to be only 493 indigenous schools in the district, with an attendance of 3,528 pupils. In his Census Report for 1881 the Deputy Commissioner estimates the number of indigenous schools then existing at 1,200. In 1870 Colonel Waterfield

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Socil and Religious Life.

Education.

wrote :—"There are no girls' schools, though there would be no "difficulty whatever in starting them, were funds available. Both "teachers and pupils are ready, and girls are seen reading at the "mosques mixed up with the boys." A Gurmukhi girls' school was opened at Phália in 1876. It did not prove a success, and in 1882 was closed on the recommendation of the Inspector of Schools.

Character and disposition of the people.

The physical character and disposition of the people are thus described by Captain Mackenzie :—

Peculiarities of physiognomy and physique amongst the tribes.

"The distinctness of variety in the physiognomies and physique of some of the Hindu classes above noticed is remarkable. The Khatrís, and amongst them the Aroras, the Labáuas, and the Bahrúpias, are each unmistakable in appearance, and differ markedly from each other and from the rest of the community. Thus, the Arora differs from the common Khatrí in his short thick-set square form; the Labána is a large, well-built, shrewd, though rather heavy looking man; while the Bahrúpia is generally spare, lively, and good-tempered. The same wide diversity of appearance is not observable among the Musalmáns, though they too present characteristic differences. The agricultural classes taken as a whole are all fine men of large build. Though not the tallest, the Chibs possess the greatest strength and powers of endurance. Their more muscular development is generally admitted. Gondals are very large, powerful-looking men, and are reputed as brave as they are athletic. Could they be induced to take services, they would make fine soldiers.

General character.

"Although the population may be said to be almost wholly Muhammadan, Islámism is exhibited in only a very imperfect form. What may be called social religion is strong enough, but the proselytes of 300 years have never entirely forsaken the customs of their old faith, and still, in many respects, abide by them. Although, therefore, every village has its mosque, family *parohits* (at least among the Jats) are not rare, and, while acknowledging the *Sharah* and solemnizing marriages according to the rites of the *Korán*, Bráhmans are not uncommonly made the agents in arranging betrothals. Marriages between persons of the same clan are by the Jats deemed improper; so also the Hindús. They hold themselves free from many of the burdensome observances which appear in so great measure to constitute Hinduism in Hindustán. Both classes are, in their mutual ignorance, drawn much more towards each other, and, except when a cow is killed, or such like outrage committed upon the feelings of either, they live together in peace. Generally speaking, I think the people are a manly race. They are extravagant and improvident, and their sense of morality is extremely blunt. To protect a thief or a murderer is a virtue; to commit a cattle-theft is, in the lower parts of the district at least, the test of manhood and merit. Still there is, I think, much to like and hope for. In reasonable intelligence they are, I believe, certainly superior to the population eastward of this Doáb. They are fond and ambitious of distinctions of rank. I do not consider them very litigious or quarrelsome; and, out of court at least, in their dealings with each other, I believe them generally faithful and true to their engagements."

Colonel Waterfield writes :—"I believe the entire population to "be thoroughly loyal and well affected, and undisturbed by outside "influences; and, if occasion should ever require it, I have no doubt "that 600 staunch well-mounted yeomen might be turned out in "fifteen days, under the sons of their *zaildárs*, to heartily maintain "the cause of law and order."

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Social and Religious Life.

Crime.

Heinous crimes have never been very rife in the district, and between the character of crime of to-day and that of the first year of our rule there is but little difference apparent. The more heinous offences of murder and highway robbery, however, that did occur in the earlier days of our administration were of a character of wilder recklessness and greater lawlessness than is apparent from observation of crime in the district now. The Pabbi was a noted haunt of highway robbers who scrupled not to murder, and *thaggi* was discovered at work. A case of this latter description occurred in 1849, in which a great number of men were tracked and arrested as accomplices from Fattehgarh and Multán to Pesháwar. Mr. Bayley's energy, however, and that of the *Thaggi* Department subsequently, made this the last case of this kind, and the officers of the *Thaggi* Department afterwards (in 1852) declared that *thaggi* in the Punjab was confined to the *Mazbi* Sikhs. In 1855 a case of *satti* occurred in the village of Sahoti in Bajwat (since transferred to Siálkot). The sacrificed woman's son was adjudged an accomplice and instigator; but otherwise it was concluded that the act was one entirely of self-will. Cattle-stealing is chronic in the lower part of the district in and adjoining the *bár*, where as usual the thieves are incorrigible, and their practices uncurable. Gondals are the chief practitioners. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the margin show the working of the income tax for the only two years for which details are available; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. In 1872-73 there were 341 persons brought under the operation of the Income Tax Act as possessing incomes in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 824 persons taxed. Of these, 674 were general merchants ("bankers and money-dealers" not being represented), 8 piece goods merchants, and 57 grain merchants. Five *jágírdárs* paid Rs. 152, and 12 landed proprietors paid Rs. 145. The total realizations amounted to Rs. 10,371. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less

Assessment.		1870-71	1871-72
Class I	Number taxed	353	471
	Amount of tax	10,783	3,963
Class II	Number taxed	255	242
	Amount of tax	6,885	3,476
Class III	Number taxed	66	87
	Amount of tax	2,574	2,332
Class IV	Number taxed	55	..
	Amount of tax	2,970	..
Class V	Number taxed	13	..
	Amount of tax	1,559	..
Total..	Number taxed	942	800
	Amount of tax	24,771	9,771

	1880-81.		1881-82.	
	Towns.	Villages	Towns.	Villages
Number of licenses ..	154	580	153	692
Amount of fees ..	2,070	7,365	2,000	8,785

Chapter III, C.

Tribes, Castes, and Leading Families.

Poverty or wealth of the people.

dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below in Section D.

SECTION C.—TRIBES, CASTES, AND LEADING FAMILIES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion; while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Panjáb, and most of them in many other districts, and their representatives in Gujrát are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsíls*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. A glance at the tribal map appended to Colonel Waterfield's report will show how the principal tribes occupy large unbroken tracts, each generally consisting of one description of land; Gújars in the rain tracts, Jats in those irrigated by wells, Jat Gondals in the *bár*, Chibs and Awáns in the northern corner on the slopes of the Pabbi hills. The upper corner of the Khárián *tahsíl* shows a strong sprinkling of Awáns, Chibs, and miscellaneous Jats, with a few Hindu and Khokhar villages. They are socially connected with the Jammu territory adjacent to which they lie; so the eastern corner bordering on Bajwát has an edging of Khokhar and Hindu villages; whilst the remaining portion of the district, comprising the western and southern tracts, is occupied almost entirely by the great Jat tribe and its four major sub-divisions, the Varaitch Jats enclosing the Gújars within an outer belt, and firmly established upon all the richest and most favoured lands, leaving to the Tárar and Ránjah Jats the low, well-irrigated, but, so far as soil is concerned, intrinsically poor country of the Phália *tahsíl*, and to the cattle-grazing Gondal Jats, the strong high lands of the *bár*.

Number of villages and area owned by the different tribes.

The villages are thus distributed among the different tribes and clans :—

Chapter III, C.

Tribes, Castes, and Leading Families.

Number of villages and area owned by the different tribes.

Tribe.	*Clan.*	*No. of villages.*	
Jat	... Varaitch ...	170	
"	... Tárar ...	83	
"	... Gondal ...	56	
"	... Ránjah ...	34	
"	... Miscellaneous	270	
			613
Gújar	... Katháanah ...	140	
"	... Chechí ...	40	
"	... Chuhán ...	34	
"	... Miscellaneous	247	
			461
Awán	... ...	61	
Khokhar	... ...	29	
			90

Tribe.	*Clan.*	*No. of villages.*	
Chib	... ...	46	
Rájpút	... ...	33	
			79
Syads	... ...	...	37
Mughals ...	...	...	26
Miscellaneous Muhammadan		...	65
			1,371
Hindu	Bráhman	5	
"	Khatrí	16	
"	Labána	7	
"	Bahrúpia	11	39
	Total	...	1,410

The relative agricultural importance of each tribe and clan in each *tahsíl* is shown in the following statement :—

Statement showing the relative agricultural importance of each tribe. (Settlement Census, 1866).

1	2	3	4	5	6	7	8	9	10
							Agriculturists.		
Number.	Sub-Collectorate or *tahsil.*	Name of predominent tribe in each *tahsil.*	Number of villages.	Gross area.	Cultivated area.	Assessment.	Proprietors.	Cultivators.	Total.
1	Gujrat.	Jat Varaitch ..	143	115,103	80,565	110,367	7,898	5,543	13,441
2		Do. Miscellaneous ..	103	49,299	35,972	46,979	3,785	2,630	6,415
		Total of Jats ..	246	164,402	116,537	157,346	11,683	8,173	19,856
3		Gujar Kathanah ..	78	66,533	41,964	38,466	2,865	3,192	6,057
4		Do. Chechi ..	18	10,254	7,846	8,019	599	516	1,115
5		Do. Chuhan ..	12	6,814	3,456	4,551	335	543	878
6		Do. Miscellaneous ..	89	49,479	38,333	26,792	2,778	3,812	6,590
		Total of Gujars ..	197	133,080	91,599	77,878	6,577	8,063	14,640
7		Miscellaneous castes ..	110	58,846	39,296	37,032	4,612	2,874	7,486
		Total ..	553	356,328	247,432	272,206	22,872	19,[illegible]10	41,982
1	Kharian.	Gujar, Kathanah ..	56	55,257	26,989	21,555	1,608	2,225	3,833
2		Do. Chechi ..	21	12,965	7,365	5,825	744	355	1,099
		Do. Chuhan ..	21	21,513	11,756	8,920	1,235	1,044	2,279
4		Do. Miscellaneous ..	150	107,987	58,662	50,100	5,844	4,363	10,207
		Total of Gujars ..	248	197,722	104,772	86,400	9,481	7,987	17,418
5		Awan	51	30,211	15,280	11,733	2,002	1,456	3,458
6		Chib	45	44,243	17,830	11,088	1,940	1,620	3,560
7		Miscellaneous ..	19[illegible]	110,286	58,273	48,106	7,177	3,914	11,091
		Total Miscellaneous ..	295	18[illegible],740	91,383	70,927	11,119	6,990	18,109
		Total ..	543	382,462	196,155	157,327	20,550	14,977	35,527
1	Phalia.	Jat, Tarar ..	82	118,054	48,[illegible]18	45,176	3,875	1,844	5,719
2		Do. Gondal ..	52	89,412	25,75[illegible]	23,596	3,237	772	4,009
3		Do. Ranjah ..	29	56,799	18,018	14,801	1,358	824	2,182
4		Do. Varaitch ..	24	36,048	16,207	17,381	1,535	491	2,026
5		Do. Miscellaneous ..	57	66,294	29,546	[illegible],217	2,948	1,218	4,166
		Total of Jats ..	244	366,607	138,444	130,1[illegible]71	12,953	5,149	18,102
		Miscellaneous ..	90	102,557	29,794	29,38[illegible]4	2,958	1,204	4,162
		Total ..	334	469,164	168,238	159,5[illegible]5	15,911	6,353	22,264
		Grand Total ..	1,430	1,207,954	611,825	589,0[illegible]88	59,333	40,440	99,773

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Tribes, Castes, and Leading Families.

Bráhmans, Khatrís and Aroras.

Hindus and Sikhs together constitute somewhat less than 12 per cent. of the total population; and if the figures given above be examined, it will appear that almost 70 per cent. of the two classes (Hindus and Sikhs together) belong to the non-agricultural tribes. But though properly speaking non-agricultural, many of these tribes do hold land in this district. Of Bráhmans and Khatrís 4,420, and of Aroras 725, are entered as proprietors or tenants in the Settlement records. Five villages in the district are held by Bráhmans and 16 by Khatrís. There is a remarkable instance of a purely agricultural Khatrí community in the village of Bahlolpur near the north-east corner of the district. The Khatrís of this place allege that they were settled here by the Emperor Bahlol Lodi of Delhi, who granted them as much land as their best horse could travel round within a given time. They are now entirely devoted to agriculture, and consider that to relapse into trade would be a degradation. These cases, however, are exceptional, and, as a general rule, Khatrís, like the Aroras, confine themselves to trade. Bráhmans too resort without compunction to commercial occupations. Of the Aroras of Gujrát 9,593 returned themselves as Uttarádhi, and 11,771 as Dahra, in the Census of 1881. The principal Khatrí tribes shown in the same return are as follows :—Bunjáhi 5,222, Khokhrán 4,189, Sarín 2,742, Báhri 1,668, Chárzáti 1,174, Kapúr 782, Marhotra 475. The Khatrís are either Sikhs or Hindus, the former being almost without exception residents of the larger towns. The Aroras are found principally in the Phália *tahsíl*.

Bahrúpiyas.

Of the remaining Hindu and Sikh tribes, two only claim special notice—the Bahrúpias and the Labánas. The Bahrúpias are Sikhs, and in the more southern districts of the province are known as Mahtams. According to their own account they are of miscellaneous Rájpút descent. Their ancestors, they say, accompanied an expedition raised in Central India during the time of Akbar for employment against the Patháns upon the north-west frontier; but the force being broken up, they settled in the Punjáb. They are divided into three clans, having the sounding Rájpút names of Rahtor, Chauhán and Punwár, the families of which are often found side by side in the same village, yet retaining the tribal distinction. They are principally located in this district on the banks of the Chináb, where grants were made to them by Sardár Jodh Singh of Wazírábád. They now hold 11 villages. Among the Sikhs, their assertion of Rájpút origin is discredited, and they are not allowed to assume a position of equality with other Sikhs of respectable Hindu origin. They have nothing probably but their name in common with the Bahrúpias, or professional buffoons, of Hindústán, who are reputed to spring from the intercourse of a *malláh*, or boatman, with a widow of the inferior Bráhman tribe of Gangapútr. They are described as "very "expert at all trades in which grass and other alluvial products "can be brought into use, tolerable husbandmen, and almost amphibious. "In person they are tall but rather slight; in character very docile and "good-humoured." They are found also on the banks of the Rávi and Satlaj, but not further to the west than their settlements in this district.

Labánas.

The Labánas are also Sikhs, and hold seven villages in this district. They are thus described by Captain Mackenzie :—

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Labánas.

"The Labánas are also a peculiar people, not existing, I believe, anywhere west of this district. Their status amongst Sikhs is much the same as that of the Bahrúpias. They correspond to the Banjáras of Hindustán, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community, they deserve every consideration and encouragement. They are generally fine, substantially-built people. They also possess much spirit. In anarchical times, when the freaks or feuds of petty governors would drive the Jats and Gújars to seek a temporary abiding place away from their ancestral village, the Labánas would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands in the village, in which their shorter-sighted and less provident lords of the manor had, in some former period, permitted them to take up their abode for purposes of commerce. Several cases of this nature came to light during Settlement, and in most of them the strength and spirit of progress were as apparent in the Labánas as were the opposite qualities conspicuous in their Gújar opponents. Their principal village is Tanda (which means a large caravan of laden bullocks), and is an instance of what I have above alluded to. Allowed to reside by the Gújar proprietors of Mota, they got possession of the soil, built a hamlet, and in every point of importance swamp the original proprietors. They have been recognised as proprietors, but feudatory to their former landlords, the Gújars of Mota, paying to them annually, in recognition thereof, a sum equal to one-tenth of the Government demand."

Rájpúts.

Of the Rájpúts all but an insignificant minority are Muhammadans. The following is the classification resulting from the Census returns of 1881:—

Sub-divisions of Rájpúts.

Name.	*Number.*
Bhatti	2,022
Janjúa	1,363
Chib	6,994
Khokhar	5,208
Kaniál	1,156
Manhás	1,110

Chibs.

The Chibs occupy a strip of country (hence called Chibhál) lying at the base of the Himalayas, partly in Jammu territory, partly in the Kharián *tahsíl* of this district, including the greater part of the Pabbi range, together with the country between it and the Jehlam. The principal villages of the tribe are Bhimbar in Jammu, and Khariáli in the Pabbi hills. They are Somavansi Rájpúts of exceptionally pure descent, tracing up their lineage to one of the Katoch Rájas of Nagarkot or Kángra.* The two principalities of Bhimbar and Khariáli are included by General Cunningham in his list of the Rájpút states of the Jammu division of the Alpine Panjáb. "Bhimbar and Khariáli," he says "were divisions of the Chib or Chibhán branch of "the Somavansi Rájas of Kángra and Jalandhar. In early times the "name Bhimbar was little used, the common appellation being Chibhán, "which is found in Sharf-ud-dín's history of Timur under the form

* Captain Waterfield states that they "claim descent from Persian kings?" The Gakkhars recognise the Chibs as their equals, and give them their daughters in marriage.

Chibs.

Jibhál."* At the present time the greater portion of the tribe professes the Muhammadan creed; but there is also a Hindu section. The conversion of the Muhammadan section is differently related. Captain Mackenzie places the event in the reign of Aurangzíb, stating that the example was set by Rája Sursádi, then head of the tribe, who was afterwards murdered by a Kandahári Mughal, and from this circumstance is known as Sursádi the Martyr. His tomb at Bhimbar is still an object of veneration. Captain Waterfield attributes the conversion to the time of Rája Shádi Khan, who became a Musalmán in order to secure court recognition during the reign of Humayún. The present head of the tribe in this district is Rája Sultán Khán of Pothi, who enjoys a considerable *jágír*. They describe themselves as divided into seven clans (*múi*):—Mahmdál, Jaskál, Turál, Ganiál, Baranshái, Darweshál, and Rupiyál. They hold themselves superior to other Rájpúts, and though taking wives from other tribes, will not, as a rule, give their daughters in marriage out of the tribe except to Sayads.† The following particulars may be quoted from Captain Mackenzie's report. Speaking of the tomb of Rája Sursádi, mentioned above, he says:—

"A curious custom connected with it is kept up amongst the clan. When a child is born, a lock of hair (*choti*) is left untouched until the child is fit to be taken to the tomb of his ancestor, or until its parents can afford to make the customary offerings. It is then carried to the sepulchre with considerable pomp, and after certain ceremonies, the virgin lock is cut off, and the child admitted a Chib into the clan. A person with whom this observance is neglected would not be considered a Chib of the right sort at all, and until it is performed, the mother may not eat flesh.

"'Like Rájpúts, generally,' continues Captain Mackenzie, 'until their independence was overthrown by Mahárája Ranjít Singh, the Chibs disdained to carry on agricultural pursuits. In this respect now, however, they are on a par with Jats and others. While independent, the clan divided itself into four major and six minor divisions. The former were termed Mandis, the latter Dheris. The head of each Mandi enjoyed the honourable title of Rái. The chiefs of the Dheris were called Thakkars. The Ráis ruled over 22 villages, the Thakkars over 12, and all were subject to the head of the clan, who held, as now, the rank of Rája. These distinctive appellations of Rái and Thakkar have long ceased to be made use of. The families in which the titles were formerly hereditary are known, but they retain none of their old influence beyond their own villages."

Two of the Mandis, Thút and Bhalwál, had their head-quarters at the villages of those names in this district; the others, those of Panjerh and Daur, lay in Jammu territory. The head-quarters of Dheris in this district were at Bilání, Baisá, Nauthel, Kambhi and Kalari. The Chibs hold 45 villages in this district, all of them being in the Khárián *tahsíl*.

Jats.

The Jats of this district, Hindus and Muhammadans together, number 26 per cent. of the total population. The principal clans are those of the Varaitch, Tárar, Gondal, and Ránjha. Each of these

* Ancient Geography, i, p. 134. General Cunningham also notices that of all the chiefs of the Jammu group of states, the Chibs alone trace their origin to the lunar race The remainder claim descent from the Sun.

† Waterfield.

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Tribes Castes and Leading Families.

Jats.

clans has its special locality. The Tárar and Ránjha Jats occupy the lowlands of the Chináb in the Phália *tahsíl.* The Gondals occupy the *bár* country west of the termination of the Pabbi hills. The Varaitch clan occupies the belt of country intermediate between the high central plateau and the lowlands of the Chináb both in the Gujrát and in the Phália *tahsíl.** The high plain below the Pabbi hills is held by the Gújar tribes, who are thus seen to be shut in on two sides by the Varaitch and Gondal Jats. The following figures show the Jat tribes returned at the Census of 1881 :—

Sub-divisions of Jats.

Name.	*Number.*	*Name.*	*Number.*	*Name.*	*Number.*
Awán	... 715	Kharral	... 889	Cháj	... 1,477
Bhatti	... 9,926	Kashmíri	... 829	Ránjha	... 12,146
Tárar	... 13,588	Ghumman	... 1,413	Sandothe	... 1,943
Chauhán	... 1,866	Mángat	... 1,106	Kanjiál	... 1,603
Chhadhar	... 1,182	Virk	... 852	Goráyá	... 417
Chíma	... 3,429	Varaitch	... 35,253	Bagiál	... 1,965
Sindhu	... 622	Hinjra	... 1,179	Janjúa	... 732
Siál	... 1,091	Her	... 1,588	Dhúdhi	... 1,524
Sapra	... 1,388	Bangiál	... 1,965	Kaniál	... 543
Sáhi	... 4,044	Badhan	... 1,117	Máhal	... 566
Gondal	... 24,825	Tohtiál	... 1,983	Mekan	... 918
Gil	... 801	Thál	... 3,945		
Khokhar	... 1,745				

The total number of villages held by Jats is 597, of which four major clans together hold 330, as under :—

Varaitch ...	... 167 villages.
Tárar ...	... 82 ,,
Gondal ...	... 52 ,,
Ránjha ...	... 29 ,,

The miscellaneous tribes are dotted in all parts of the district interspersed both with the predominating Jat clans and with the Chib and other tribes of the north and east.

Varaitch.

The Varaitch Jats are divided into two main *tarafs*, or sections—Abu and Jeo. They are found also in considerable numbers in the neighbouring district of Gújránwála. The origin of the tribe is related with much variety. Captain Mackenzie gives one version of the story as follows :—

"A Jat being killed in battle near Thanesar, his wife became an outcast, took refuge under a tree, gave birth to a son, and died. Rája Jaipál, when out hunting, discovered the child and gave it protection. The tree under which it was found was a *Bargat* ; the most appropriate name for the child was, therefore, *Bar-a-ach* (shade); the name of Varaitch was accordingly given to the boy. When he grew up to manhood, the Rája gave him his daughter in marriage, and having no son, was succeeded by him and his descendants for three generations in his *Ráj*. Varaitch was a mighty man, worthy his good fortune. His descendants, therefore, continued to distinguish their family by his name. Adversity came, then they fled to the Panjáb, and settled down as tillers of the ground. Sixteen generations later, two men, named Abu and Jeo, attained a pre-eminent position among the clan and became Musalmáns, and since their time there have been two *tarafs* or sub-divisions in the clan, one composed of the descendants of Abu, the other of Jeo."

Another version quoted in the Gazetteer of Gújránwála from Captain Nisbet's Settlement Report of that district, is briefly to the

* Roughly speaking, the whole of the third of the geographical zone described in previous paragraphs.

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Varaitch.

effect that Varaitch was the son of one Mutta, who came from Ghazni and settled in the Gujrát district, whence the tribe spread to the Gújránwála. Mr. Griffin in his "Panjáb Chiefs" (pp. 410-11) gives two versions, one substantially the same as that given by Captain Mackenzie, the other an amplification of the Ghazni story. In this version, however, not Varaich, but a remote ancestor, named Shah, was the first of the family to settle in India. He is said to have accompanied Sultán Mahmúd in his invasion of India in A.D. 1001, and to have been present at the battle fought with Jaipál,* Rája of Lahore. Struck with the fertility of the country about Gujrát, Shah settled near the Gújar village of Kálachor, where for 350 years his family lived in obscurity until in the person of Varaich, son of Matu, it rose to the surface, and expelling the Gújars, expanded by degrees to its present importance. Captain Waterfield gives a different version altogether. He says :—

"This clan traces back its connection with Rája Karan, Súrajbansi. Twenty-seven generations, or 500 years ago, Varaitch, the founder of the clan, came from the city of Kisra to Dehli, and, receiving favour at the hands of Jalál-ud-dín Firozshah, the king of Dehli, settled in the village of Tarka, in the district of Hissár. He had five sons ; amongst them these three (Wadra, Sahájra, Tejra) received permission of the king to locate themselves in Gújránwála. They called their village Tarka Ladda. Gradually they located 80 villages, and crossing the Chináb, settled on this side also. About 400 years ago, in the time of Sultán Mahmúd Tughlak, one Jaits, a descendant of the eldest Wadra, became famous."

The story then goes on to the effect that when Timur invaded India, this Jaits joined his standard, and in a battle which ensued at Kunja in this district between Timur and Jaspál (Jaipál?)† so distinguished himself as to receive a grant of the surrounding country by way of reward. His two sons were Hariya and Ganiya, from whom are descended the Jeo and Abu sections of the clan. From such material it is impossible to glean any very satisfactory result. Indeed the different versions of the story have been given in some detail, not as possessing any intrinsic value or interest, but rather as an illustration of the mazes of confusion and contradiction in which the student of tribal history is lost on the very threshold of his inquiries. The only tangible point in the legends here recorded is the persistent introduction, by fair means or foul, of the name of Jaipál, who may, perhaps, be fairly assumed to have been *in some way* connected with the history of the clan. Beyond this assumption, however, it seems hardly safe to press for any conclusion. At the present time the whole tribe, with nominal exceptions, is of the Musalmán faith, but a few Hindu families are scattered through the district, especially in the Gujrát *tahsíl*. As a rule, members of the tribe do not intermarry, but connect themselves with any of the larger Jat tribes of this and the neighbouring districts of Siálkot and Gújránwála. It is a disgrace for any branch to marry a low caste woman. Bráhman

* This circumstance, it will be noted, serves to link the tribal history with the name of Jaipál, though in a different connection from that of Captain Mackenzie's version.

† The confusion here is thoroughly characteristic of the Panjáb legends. Either there is a trifling discrepancy in dates of nearly 500 years, or Timur is confused with Máhmúd of Ghazni ; see previous version of the story.

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Tribes, Castes, and Leading Families.

Tárar.

parohits are maintained in almost all their villages—an unmistakeable relic of their old religion. Physically they are men of a good presence, well-made, and above the average height.

The Tárar Jats are also prominent in the neighbouring district of Gújránwála. Both branches of the tribe trace their descent to one Banni or Batti, who is said to have come from Bhatner in Bikanír. The tribe is divided into seven sections (*múi*). With the exception of a few individuals, all are at the present time Muhammadans. They intermarry with the leading Jat clans of the neighbourhood, and also, it is said, among themselves, this practice, according to Captain Waterfield, being of recent growth. They are described by Captain Waterfield as "above the average in character and intelligence." Many of the village head-men also are men of note and influence.

Gondal.

The Gondals occupy the *bár* country of the western portion of this district, and extend far into Sháhpur. They lay claim to a Rájpút descent, and in the Sháhpur district are commonly classed as Rájpúts. They intermarry, however, with all Jat clans, and of late years even within their own tribe, and have no better claim to the superior title than the other Jat clans of this district. Formerly noted cattle-thieves, the Gondals of this district are now said to be "taking to agriculture and an honest livelihood." They do not, however, appear to have yet completed the process.

Ránjha.

The Ránjhas extend westward into the district of Sháhpur, where they occupy the greater part of the Midhi and Músa Chuha *tálukas.* Captain Waterfield states that they trace their descent "from Abújahil, uncle of the Prophet," through his grandson Durána, who with his eleven sons (one of whom was Ránjha) migrated from Ghazni to the Kharana *bár* in Jhang and Sháhpur, and thence spread to this district. On the other hand, Captain Mackenzie in this district and Major Davies in Sháhpur have classed them as Rájpúts. The account of the latter is given in the Gazetteer of the Sháhpur district.* The former writes as follows:—"The Ránjhas trace their descent in "a very indistinct and unsatisfactory manner. Some repute them to "be Koreshis, but their customs attest their Hindu origin, and they "might almost be ranked as Jats. They do not, however, allow them-"selves to be Jats; and I have therefore ranged them under the head "of Rájputs." Any satisfaction arising to the tribe from this solution of the difficulty has now been damped by the action of Captain Waterfield, who, in spite of an apparent faith in the story of their origin, has dubbed them Jats. "They intermarry," he says, "with all "Jats, and as they are generally known as Jats, I have considered them "so. They appear now-a-days to be more allied to the race than to the "Rájpúts." The intermarriage with Jat tribes appears conclusive as to the present status of the tribe, and the story of its descent from the family of the Prophet may probably without much hesitation be declared to be a fabrication. Major Davies records that in physique they resemble the Gondals, with whom they freely intermarry.

Gújars.

The Gújars, as before explained, occupy the central portion of the district below the Pabbi hills, shut off from the Himalayas by the Chibs and miscellaneous families of Jats, and enclosed towards the south-east and south-west by the Varaitch and Gondal Jats. They

* He states them to be a branch of the Bhatti tribe.

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Tribes, Castes, and Leading Families.

Gújars.

are subdivided into many clans, which Captain Waterfield enumerates to the number of 62. By far the most powerful clan is that of Kathána, the members of which hold 134 villages out of 319 possessed by the whole tribe. Next in importance come the Chechi and Chauhán clans, holding 39 and 33 villages respectively. The names of other considerable clans, together with the number of villages possessed by each, are as follows: Bajár, 18 villages; Babánián, 9; Bhumli, 11; Bargat, 6; Chahr, 5; Dedhar, 8; Dhinda, 7; Gorsi, 12; Kasána, 10; Koli, 17; Kalás, 17; Khari, 5; Melu, 6; Piswál, 10; and Thakariya, 14. The three clans of Kathána, Chechi aud Chauhán Gújars (together probably with most of the other clans) claim high Rájpút descent; the Kathánas from Anandpál, son of Rája Jaspál (Jaipál) contemporary with Mahmúd of Ghazni; the Chechís from another member of the same family; and the Chauháns from Rái Pithora of Dehli. It is impossible, however, to place much reliance on their pedigrees. A few leading families of the Katháua clan are said to be exclusive in their matrimonial alliances, intermarrying only with each other; but with this exception all the Gújar clans freely intermarry. Captain Waterfield describes them as "men of average stature, quiet and unassuming." Formerly, he adds, "they grazed cattle, and were given to thieving. Now they have taken to honesty and cultivation." Contrasting them with their Jat neighbours, Captain Mackenzie says: "Both are now of very similar tastes and habits, but old instincts still linger about them. While the Jat considers himself *par excellence zamíndár*, the Gújar *(gau-char)* deems it more his proper vocation to herd cattle and subsist by the sale of their produce. Still there is none of that wide difference which distinguishes a Jat from a Gújar in Hindustán. The title of honour among the Jats is *chaudhri*, while the Gújar rejoices in the style *mahar*. The most influential man among the Katháuas is Muhammad Khán, of Dínga, son of Abdulla Khán, lately deceased—a man in his time of great distinction. The following figures show the chief Gújar tribes returned at the Census of 1881:—

Sub-divisions of Gújars.

Name.	*Number.*	*Name.*	*Number.*
Bhamla	2,189	Dhadar	1,921
Bajár	3,592	Kathána	21,449
Poswál	3,491	Kasánah	3,048
Thakría	3,524	Kálas	3,560
Chauhán	7,985	Gorsi	3,312
Chechí	8,092	Koli	1,671
Chokhar	269	Melú	1,389

Sayads.

The location of Sayads in this district is described as of very old date. They occupy 37 villages, but are much scattered. They are divided into eight sections: Tirmzi, Khwárázmi, Mashádi, Giláni, Baghdádi, Bukhári, Misri, Multáni, said to be so called after the name of the places they first occupied on leaving Arabia. They mostly intermarry within the tribe, taking wives, however, from Koreshi or Ghakkar, and even from Mughal families. A Sayad girl, on the other hand, cannot marry out of the tribe. They are a litigious and discontented set, their properties being minutely sub-divided as a consequence of their marriage customs.

Mughals.

Mughals hold 26 villages in the district. They are thus described by Captain Mackenzie:—"The Mughals are an unhappy race. Puffed

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Mughals.

"up with pride of birth, they account themselves above all other classes "except Sayads. Even among themselves each house reckons itself "above its neighbours; while amongst the clans, although of high "descent, they are now at a discount. Those that might be admitted "their equals—such as Chibs and Ghakkars—despise them, while to "lower classes they themselves will not stoop. The consequence is that "social relations are sometimes at a dead lock; marriages cannot be "arranged, and suspicions of female infanticide have sometimes "attached to them." In one case, however, Captain Mackenzie officially ordered six or eight old Mughal maids to get married at once; and the excuse thus afforded them was gladly taken advantage of. They have no *zaildár* or man of note among them.

Awáns.

The Awáns claim descent from Kútab Sháh, who was himself descended from Hazrat Alí, son-in-law and first cousin of the Prophet. Kútab Sháh came from Arabia to Persia, and then settled in Ghazni. He had five sons, Khokar, Dádú, Kalghán, Jhán, Kaddan. The Khokars are descended from the one; the descendants of another are located about Sohan and Soketar, in the Ráwalpindi division. The descendants of Kalghán are to be found in Muhekót, in Jálandhar; those of Jhán in Sindh; those of Kaddan in Siálkot. They appear to have come to Hindústán as *momid* or *muáwan*, followers and allies of Muhammadan conquerors, and to have derived their name from that fact. To this district they appear to have come from Sohan Soketar, and some from Sindh. They are divided into numberless classes or *múís*. They do not intermarry with other tribes.

Principal families.

The following is a short account of the families of the principal *jágírdárs* in the district. Rájá Sultán Khán, tribe Chib, clan Somwál, the son of Sher Jang Khán, whose maternal grandfather was Surkhrú Khan, in the service of Rája Sultán Khán, the lord of Bhimber, and in charge of the Kurhí Kariálí tract, then a part of Bhimber. Surkhrú Khán having no children, adopted his daughter's son, Sher Jang Khán. In *Sambat* 1866 (A.D. 1808), when Ranjít Singh came into power, he received consideration and a *jágír*. His son is now in possession. He is married and has sons.

Colonel Dhanráj, Extra Assistant Commissioner, was the adopted son of Díwán Kirpá Rám, of Kashmír. He owned considerable property in Kúnja, half the revenue of which was assigned to him. He died in 1880, after having adopted Diwán Rádha Kishan, the son of Kanhya Lál, son of Sheo Diál, brother of Díwán Kirpá Rám. Rs. 1,000 of the revenue of Kúnja has been assigned to him for life. His brother Jagan Náth lives at Kúnja. Rám Chand, a grandson of Sheo Dial, also lives at Kúnja, and is a member of the Municipal Committee; and his younger brother, Hari Chand, is an officiating *tahsíldár* at Pindi Gheb in the Ráwalpindi district.

Nihál Singh, a Khatri, by clan Sáni, a resident of Ráwalpindi, married the daughter and only child of Sardár Gurmúkh Singh Chháchí, whose family is also resident in Kúnja. From his connection he was generally called Chháchí. The widow of Gurmúkh Singh also adopted Amrík Singh, the son of Nihál Singh, and made him her heir. He held in *jágír* a small tract of the best land in the *bár*, and became Sir Nihál Singh, K.C.S.I. He died in 1873, and part of

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Principal families.

his estate was granted revenue-free to his eldest son Amrík Singh, who is a *tahsíldár* in the Ráwalpindi district.

Sardár Atar Singh, Khatrí, clan Lanbá, commonly called Lammán, was the son of Sardár Gurmúkh Singh, a relation of Sardár Mohar Singh Lanbá of Khíwah. In *Sambat* 1873, the latter left for Benares on a pilgrimage, leaving to Gurmúkh Singh his title, which Ranjít Singh confirmed. Sardár Atar Singh lived in Pindí Lálá, in the Phália *tahsíl*, and was quite the gentleman farmer. He had a small *jágír* in Sháhpúr also. He died in 1880, leaving two sons, Hari Singh and Gújan Singh, who are now engaged in a law suit with each other for succession to the *jágír*.

Sardárs Rám Singh and Bishn Singh, the sons of Sardár Kahan Singh, Bráhmin, of Khohar. The family came originally from Vad Gúrha, a village near Rhotás in the Jehlam district. Their grandfather was known as Missar Dhanna; he first came to Khohar, and his son Kahan Singh gave his own sister in marriage to Rája Lál Singh, who in return gave Kahan Singh the rank of Sardár and a *jágír*. The mother enjoys a pension. The elder son, Rám Singh, holds the *jágír*, and the younger, who has hitherto been at perpetual strife with his brother, has been made *zaildár* of Khohar at his brother's request.

Sardárs Kehar Singh, Mehr Singh, Téja Singh, the three children of the late Sardár Kishen Singh, son of Sardár Diál Singh (Lanbá), have their home at Khíwah, on the Jehlam river, in the Phália *tahsíl*. The estate was under the management of the Court of Wards till 1877. Sardár Kehar Singh is *náib-tahsíldár* of the Kahuta *tahsíl* in the Ráwalpindi district.

Rám Sarn, *faqír*, whose *dharmsála* is in the old fort in the town of Gujrát, received his *jágír* in perpetuity. He died in 1877, and was succeeded by his son Ishar Dás, who died in 1883. Bishan Dás, son of Ishar Dás, is now in possession. The entire income, about Rs. 470 per annum, is spent on charity and hospitality. It exists from the time of Ranjít Singh.

The father of Mahant Sant Rám, late of Kiládár, was *gúrú* to Rája Díná Náth, who endowed the shrine of "Dhúní Sáhib" with the present *jágír*, which he had himself received from Ranjít Singh. The buildings of the temple are extensive, and the name is derived from the smoke of the fire, which, fed by *faqírs*, is kept perpetually burning under the dome. On Mahant Sant Rám's death in 1868, his son Ganpatjí succeeded. In 1873 he died and was succeeded by his son, Mahanand, who died in 1878. His son Balbhadrají is now in possession. The *jágír* is worth Rs. 2,600 per annum, and is granted in perpetuity.

SECTION D.—VILLAGE COMMUNITIES, RIGHTS, AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79; but the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures;

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the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form which itself often varies from one sub-division to another.

Classification of tenures, 1866-67.

Tahsil.	Detail of Estates.			
	Zamindári.	*Pattidári.*	*Bhyáchára.*	Total.
Gujrát ...	12	130	411	553
Kharián ...	18	179	346	543
Phálian ...	42	69	223	334
Total ...	72	378	980	1,430

In the case of *zamíndári* and *pattídári* communities, it appears that the number of villages in which the rights and liabilities of proprietors are regulated respectively by ancestral and by arbitrary shares, are nearly evenly balanced. The aggregate number of such villages in the district is 450; of these the distribution of liability is regulated in 213 cases by ancestral, in 237 by arbitrary shares. The former mode of distribution is predominant in the Kharián *tahsíl*, the latter in Phálian. In Gujrát, they are balanced evenly. The extraordinary extent to which separation of estates seems to have been carried in early times has already been alluded to in Section A of this Chapter (page 25). At the regular Settlement many of the smaller villages applied to be treated as separate estates, and at first the tendency was to comply with their request, and 157 of the *tiblis* or subordinate villages were erected into separate *mauzahs*. But it was soon found that they were unable to stand alone, and the process of separation was discontinued.

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms in the Panjáb that it is impossible to classify them successfully under a few general headings. At the regular Settlement it was found by Captain Mackenzie upon examination of the status of the persons in possession of the soil that, in addition to recent cultivators who could be with propriety recorded as tenants, there were two grades of persons whom he felt to be entitled to superior consideration. The first grade was known by the title of *wáris*, and included the representatives of the original founders of villages; the second was composed of men who had practically acquired equality of rights with those of the *wáris* class. The state of things is thus described by Captain Mackenzie:—

"Although we found some classes appropriating to themselves the title of *wáris* or *málik*, to which other classes of cultivators in the same village did not presume to aspire, there was yet in many cases no practical

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difference between them. This resulted from the past state of society in this part of the country, which gave proprietary right what I may call its local form. *Wàrisi* and *màliki* (as recognizable by us) no doubt originally implied the same thing. A man founded a village, his descendants were the heirs of the village lands (*wàris*), and would have reaped all benefits of the *wiràsat* or *màliki*, had the government left any to be enjoyed. All other classes cultivating in the village would have been reckoned inferior. But time went on; land was abundant, population scant; the country became long subject to Pathán devastation and afterwards to Sikh misrule; and the tendency became rather to abandon rights—symbols more of misery than of benefit—than to contend for their exact definition and enjoyment. The heritors of estates and subsequent squatters, the *wàris* and the tenant, were placed on the same miserable level. It was not until Rája Guláb Singh's governorship that a wiser system can be said to have been introduced. But it was too late. All classes called for more lenient treatment, and to a certain extent obtained it. But equality had existed too long for the *wàris* successfully to demand from the old tenant cultivator of two, three, or four generations standing what more liberal economy had made it possible for a *màlik* to exact; and thus, although the headmen by virtue of their office enjoyed special privileges, the rest of the community, the *wàris* and the *assàmi* alike, were on a level. *Biswi* or *màlikàna* dues were unknown. Ancestral shares were forgotten or had fallen entirely into disuse. *Malba* was levied from both alike, upon the extent of cultivating possession; so the revenue, fines, cesses, and burdens of every kind. There were in short no evidences to be found of one class having exercised proprietary right over other classes resident in the same village. Distinctions of rank had no real existence. The question of who was *màlik* generally elicited the reply that government was the *màlik*."

The question of the proper mode of defining the status of these classes was similar to that which confronted the Settlement Officers of most of the Panjáb districts. Here, as in the districts of Jehlam and Ráwalpindi, it was proposed to meet the difficulty by creating a class which, while recorded as proprietors (*màlik*), should have no share in the common land of the village, nor any rights beyond the extent of their respective holdings. The common land was to be reserved to the *wàris* body; proprietors not belonging to this body were to be recorded as *màlikàn makbùza*, *i.e.*, proprietors of their possession only. In the face, however, of the evident intention of the Settlement Officer, it became apparent at the time of revision of the regular Settlement, that in practice this class of occupants had almost universally been recorded in the Settlement record as *full* proprietors, differing in no degree from the *wàris* or ancestral shareholder. It was also clear that not only had the class, as a rule, been recorded as full proprietors, but they had enjoyed all, or almost all, the privileges of full proprietors ever since. For instance, in 31 villages of the Phália *tahsìl*, when the common land had been divided, the members of this class had received shares like the other proprietors.* Large numbers of cultivators, to whom it was originally intended to give a somewhat inferior status, having thus become *de facto* members of the village proprietary community, and as such,

* Captain Waterfield, Set. Rep., paras. 3-4. The total area stated by Captain Mackenzie to be in the possession of cultivators of the *màlik kabza* class was 48,888 acres. The area found in their possession by Captain Waterfield was 71,338 acres.

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entitled to full proprietary privileges, an opportunity was afforded at the time of the revision of Settlement to the original proprietary bodies to assert their rights by suit. In no case, however, was the opportunity taken, and it remained only to repeat in the papers of the revised Settlement the entries originally made. Practically, therefore, the attempt to introduce the *màlik kabza* tenure in this district has fallen through—a result which is to be traced in part to the apathy of the ancestral sharers, but in a greater degree to negligence on the part of those by whom the orders passed by Captain Mackenzie should have been carried out.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. The following figures show the tenancy holdings as ascertained at the Settlement of 1870:—

Capacity of holdings, proprietary and tenant.		Gujrát.	Kharián.	Phália.	Total.
No. of proprietors in possession and out of possession.	In possession ...	22,057	20,164	14,714	56,935
	Out of possession ...	815	386	1,197	2,398
	Total ...	22,872	20,505	15,911	59,333
Average holding of each proprietor and the Government demand.	On total area in acres	13	16	28	19
	On cultivated area ...	9	7	9	8
	Government demand	10	6	9	8
No. of tenants ...	Tenants paying grain	111	94	123	328
	Hereditary cultivators	6,946	6,266	467	13,679
	Tenants on lease ...	110	16	435	561
	Tenants-at-will ...	11,943	8,601	5,328	25,872
	Total ...	19,110	14,977	6,353	40,440
Average holding of tenants in acres.	Tenants paying grain	2	2	3	2
	Hereditary cultivators	4	4	4	4
	Tenants on lease ...	1	3	4	2
	Tenants-at-will ...	3	3	4	3
	Total ...	4	7	4	5
Average No. of ploughs and area under each proprietor with his tenants.	No. of ploughs ...	3	1	1	2
	No. of acres ...	16	19	29	20

It must be recollected that this statement was prepared according to the Settlement or agricultural Census, 1865, which is about 10 per cent. lower than that of the 10th January 1868.

Tenant right in 1857.

The conditions of tenant right in the district are substantially those which were laid down at the time of the first regular Settlement. Captain Mackenzie thus explains the principles upon which he and his predecessors in office acted in adjudging hereditary rights of occupancy:—

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Tenant right in 1857.

"In pronouncing tenants hereditary we have been guided by no fixed rule as to period of possession. In villages of comparatively recent establishment, 12 years would be deemed a sufficient period, while in long established villages 20 years' possession would be required to constitute a tenant hereditary. The whole of the hereditary tenants claimed and have been allowed to pay in money rates, but we decreed the additional payment of *málikána* to the proprietor; 25 per cent. on the Government revenue was the general allowance; this rate admitted (after the payment of cesses) a clear profit of 15 per cent. being enjoyed by the proprietor. In a few instances where the periodical repair of wells would have to be made by the proprietor, we decreed a *málikána* of as much as 40 per cent. over and above the revenue."

In a subsequent paragraph he gives the following detail of land found to be in the occupation of tenants :—

Tahsíl.	Area in Acres.		
	Occupied by hereditary tenants.	Occupied by tenants-at-will.	Total.
Gujrát ...	31,700	33,208	64,908
Kharián ...	25,618	22,098	47,716
Phália ...	3,149	11,199	14,348
Total ...	60,467	66,505	126,972

Tenant right in 1870.

The changes ascertained to have taken place at the time of the revision of Settlement are thus detailed by Captain Waterfield :—

"In the Gujrát *tahsíl* hereditary cultivators have increased by 532 individuals, the area held by them having decreased by 1,542 acres. The number of tenants-at-will has increased by 2,160, but their area has decreased by 209 acres; whilst to 221 individuals, the holders of 394 acres (not 2 acres each), landowners have given leases. Thus the number of tenants has increased by 2,913, or 18 per cent., but their holdings have decreased in area by 1,684 acres to 3½ acres per individual, showing the pressure of the population and the want of room for expansion. The cultivation has only increased 11 per cent., and the proprietary body has increased in the same proportion as the tenants. Now 2,500 tenants more than at last Settlement pay their gross rental in cash, 400 more in kind, but the proportion of the produce taken as rent has fallen; this may be owing partly to inferior land being broken up and to the better land being resumed by proprietors for their own cultivation; 4,209 more tenants pay net rent or proprietary profits. *málikána*, cultivating 2,909 acres less than formerly; 256 more tenants pay in grain, and the area under such tenants has increased by 7,232 acres. Tenants *not* paying proprietary profits have decreased by 1,532, and their area by 6,013. There are, however, still 8,485 acres paying no recorded proprietary profits. In the Kharián *tahsíl* the number of hereditary cultivators has increased by 306, but the area they cultivate has decreased by 634 acres. Tenants-at-will have increased by 2,030, the area cultivated by them by 5,841 acres; 269 acres have been given in lease to 110 individuals. Thus tenants have increased the number 19 per cent., but the area they occupy only by 11 per cent. Out of an increase of 24 per cent. to cultivation, 4,554 more acres pay the gross rental in cash, 962 more in kind; of 1,651 acres that formerly paid no rent or proprietary profits, only 325

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Tenant right in 1870.

remain. In the Phália *tahsíl* hereditary cultivators have decreased a little. Tenants-at-will now cultivate 3,473 acres more than formerly, whilst 2,080 acres have been leased out. Land paying gross rental in kind has increased by 2,076 acres. Tenants paying net rent or proprietary profits have increased by 5,250 individuals, and the area paying such profits by 17,546 acres; of 14,600 acres paying no rent, only 3,500 now remain. Thus the number of tenants has increased by 29 per cent., their cultivation having increased 37 per cent., the cultivation of the *tahsíl* having increased 40 per cent. In the district the result is that 5,611 tenants, who at last Settlement paid no net rent or proprietary profits, pay now upon their holdings of 18,445 acres; whilst the total number of tenants has increased by 6,791, or more than 20 per cent.; the area under tenant cultivation has increased only 8 per cent.; the cultivation of the district 22 per cent. Proprietary profit-paying tenants have increased by 12,400 individuals, and the area of their holdings by 28,785 acres. The average holding of each tenant in Gujrát is 3½ acres, and in Khariân and Phália 4 acres."

Rent rates.

The general rates of rent are mentioned in the preceding paragraphs, while Table No. XXI shows cash rents as returned in the last Administration Report. Captain Waterfield's remarks upon the subject of rent are instructive :—

"In Sikh times the proprietors were badly off. The *kárdárs* used to take from the cultivator a share of the produce, sometimes 50, 40 or 33 per cent. of the gross produce, and in addition to this the weighman's fees and carriage, and sometimes *nazarána* and other presents in cash. In years of drought, or in seasons which had brought locusts, they would take cash, calculated at the average payments for past years, either upon ploughs or the acre. No profits were enjoyed by the proprietors, save by the *chaudrís* and other useful men, who would receive very favourable terms from the Government representative. At the regular Settlement, cash rents were generally fixed to be paid by tenants upon the same principle as that on which the landowners agreed to pay the Government demand. In addition to this, proprietary profits were added, very often by the Settlement official, from 10 to 30 per cent. upon the Government demand, generally 15 per cent. (the soil has something to say to it); if, more, the proprietor was probably sharper than usual, or had received some advice and assistance from the Settlement Department. The land owners were glad enough to get even this. In some cases, from tenants who were declared to have a right of occupancy, and happened to be relatives of shareholders or Sayads, *fakírs* and such like, no further rent was taken, and even tenants-at-will generally escaped rent, from a fear which the landowners had that they might be bound down for the future to any cash rent they might then accept. Indeed it was also feared that the tenants-at-will, by paying rent in cash, might acquire some right of occupancy cash rents being to their vague understanding in some way connected with the privileges of *hereditary* tenants; some few hereditary tenants, and far more tenants-at-will, continued to pay in kind.

"At this Settlement the landowners in the Khariân and Phália *tahsíls* have raised the rents of tenants with right of occupancy 5or 10 per cent., always with the consent of the tenant. Tenants-at-will have generally been called upon to pay the same rents as those having rights of occupancy, and changes have been made from cash into kind and from kind into cash indiscriminately. In Phália many leases have been granted and taken. In Gujrát the rent of tenants-at-will, which were generally 10 or 15 per cent. upon the Government demand, have been

raised in the same way 5 or 10 per cent.; those of tenants with rights of occupancy have been often raised from 10 or 20 or 25 per cent., and from 15 to 20, 25 to 30, sometimes even to 40 or 50 per cent. The courts generally decreed as above, but by agreement or arbitration rents have been raised to 60 or 100 per cent. on the Government demand. The Jats occupying the best lands have generally agreed not to raise these rents now fixed for 7 years; the Gújars occupying the lands dependent chiefly upon rain, and other tribes, not for 10 years. Tenants-at-will have, as a rule, been superseded by the proprietors in the cultivation of all the better land, and what remains to them is usually the worst under cultivation. The rate of rent as entered in our Settlement record is, therefore, no sure guide to the gross rental. A tenant-at-will, paying no proprietary profits, but merely the average rate of the village upon the very worst land, may in fact be paying a heavy rent by lifting a share of the burden of the revenue disproportionate to the quality of the land, to the great advantage of the proprietary body."

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Village Communities, Rights, and Tenures.

Rent rates.

Rights of possession in pasture land.

With reference to the possession of individuals over portions of the common land, Colonel Waterfield writes as follows :—

"In the records, especially in the Khariân *tahsíl*, many proprietors will be found to have large tracts of culturable waste in their exclusive possession, while the revenue is paid only on the cultivation. When compiling the records, this was noticed as an anomaly. . . . Enquiry resulted in this, many such pieces of land had been in exclusive possession for a long time; almost every one in some villages, whether tenants or proprietors, possessed such enclosures of greater or less extent. The custom had, nevertheless, been to assess each man according to his cultivation only. Such was still the wish of all; none would allow that these enclosed pieces of pasture were the exclusive property of the possessor; and yet so long as the commonalty of the village remained undivided, no one wished the holders to be dispossessed. There were two questions to be decided—one financial, the other affecting the rights of property. . . It was arranged with the approval of the community that these lands should be entered as part of the possession of the holder; that if he cultivated them, he should pay revenue at half rates; that he should be maintained in their possession so long as the village commonalty remained undivided; but that when partition might be made, these lands should be thrown into the commonalty liable to division."

Riparian boundaries

On the Chináb, throughout its course between the boundaries of the Gujrát district on its right (north-west) bank, and the Siálkot and Gújránwála district on its left (south-east) bank, the *Had Sakandrí* prevails. The same custom prevails on the Jehlam down to the point where the Khariân *tahsíl* ends. At the point the Barhna *nalla* joins the Jhelam, and owing primarily to the autumnal floods brought down by this *nalla*, the Jehlam below the junction of the Barhna becomes so variable in its main stream, and so destructive in its action, that the *zamíndárs* of the villages on both banks have long since divided the alluvial lands permanently between them, and each village has a fixed boundary which is unaffected by the changes the river may take. This is known as the *wárpár* or *burjí* (or *butí*) *banná* system. The rules and usages recorded by the people were as follows:—

The Jehlam river.

Between the landowners of the Khariân *tahsíl* and those on the opposite bank of the Jehlam river in the Jehlam district: (1) The main stream is the boundary—that used by the boats in October,

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The Jehlam river.

when the river is at its lowest. (2) Accretion belongs to the village to whose lands it has accrued. (3) Land separated by the main stream of the river, not washed away, will belong to the village to whose lands it may be adjacent. (4) Land thrown up between two main streams should be divided between the opposite banks. (5) If land accruing is again separated by the main stream, the ownership does not change. Between the Phália *tahsíl* and the Jehlam district: no main stream boundary, the limits of estates, will always remain the same, to be decided by the maps.

The Chináb river.

Between the districts of Gujrát and Gújránwála: (1) The main stream will be the boundary; the stream in which boats ply in Maggar, (November). (2) Accretion belongs to the village to whose land it has accrued or become adjacent. If an entire estate is washed away, and is again thrown up in the same place, they will conform to the Government orders. If an estate in rear of the one washed away suffer by diluvion, it is only entitled to receive by accretion up to its former boundary, as shown in the map. It cannot claim more land. (3) Any land, detached as it stands by the main stream, will remain the property of those who cultivated it the year before. (4) An island thrown up between two main streams to be divided equally between the opposite banks. Between the districts of Gujrát and Siálkot: (1) The main stream to be the boundary, that in which the boats ply in November. But between the villages of Kuri and Shikáh the boundaries now existing will remain; as also up the Taví river between the following villages:—

Rájpur	Margolah.
Chak Larham	Bhalíhál.
Kotla Parmánand	Dariya.
Maddan	Panjpar.
Rangrah	Chak Bhagwán.
Surakhpur Kurí	Shikáh.

(2) Accretion will belong to the village to which it accrues. (3) Land only separated by the main stream will not change ownership. (4) An island thrown up, separating two main streams, to be divided. (5) The ownership in such an island will not be again disturbed by the existence of only one main stream the next year. River villages on the Chináb *inter se*: will be bound by Revenue Surveyors' boundaries laid down; any accretion beyond these to appertain to the village to which it has accrued. The Bhimbar *nalla*. The boundaries of villages will always remain as laid down at Settlement.

Village officers.

In the margin is given the number of head-men in the three *tahsíls* of the district. The village head-men succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner; each village, or in large villages each main division of the village, having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime. Chief head-men are appointed only in large villages where the head-men are numerous; they are elected by the votes of the proprietary body, subject to the sanction of the

Tahsil.	*Zaildars.*	Chief head-men	Village head-men
Gujrat ..	17	525	543
Kharián ..	17	510	262
Phalia ..	16	318	265
Total ..	50	1,353	1,070

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Village officers.

Deputy Commissioner. They represent the body of head-men, and receive Government orders in the first instance, though in respect of the collection of land revenue they possess no special authority or responsibility. The *zaildár* is elected by the head-men of the *zail* or circle, the boundaries of which are as far as possible so fixed as to correspond with the tribal distribution of the people. The *zaildárs* stand in much the same relation to the head-men of the *zail* as the chief head-man to those of his village. They and the chief head-men are remunerated by a deduction of one per cent. upon the land revenue of their circles or villages. The head-men collect a cess of five per cent. in addition to the revenue for which they are responsible. In all the *tahsíls* of this district the *zaildárs* also enjoy small revenue-free grants of common land of the villages; these were made to them at the last Settlement. The head-quarters of the *zails*, and the prevailing tribes in each, are shown below :—

Tahsil.	*Zail.*	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
Gujrát.	Daulatanagur ...	49	20,293	Gújars.
	Handu ...	23	10,457	,,
	Polai ...	77	31,434	,,
	Chechi Chuan ...	37	14,128	,,
	Chikri ...	34	10,267	,,
	Gujar Kunjah ...	21	9,348	,,
	Jat do. ...	27	16,525	Jat.
	Koulanwálá ...	29	11,590	,,
	Mangowál ...	15	15,992	,,
	Shadiwál ...	28	23,601	Jat and Bairúpia.
	Gujrát ...	46	29,210	Khatri, Jat and many other castes.
	Sukh ...	16	8,696	Jat.
	Shekhpur ...	31	16,477	,,
	Thutta Musa ...	20	9,735	,,
	Jalálpur ...	52	28,223	Jat, Khatri and many other castes.
	Dhul Mari ...	32	12,082	Chib, Jat, Khatri, Said.
	Gungwál ...	17	7,053	Khatri, Jat, Manhá, Gújar, Labána.
	Total ...	...	2,75,111	
Khárián.	Khuar ...	33	13,057	Jat, Chib, Khatri, Bráhmin.
	Khari Khariali ...	77	14,519	Chib, Khatri, Gújar, Jat, Awán.
	Chib Guliana ...	27	5,716	Chib, Jat.
	Awán Guliana ...	29	7,048	Awán, Chib, Jat.
	Gujar Guliana ...	29	7,719	Gújar.
	Dhoria Moralla ...	19	5,977	,,
	Do. Mari ...	27	8,456	,,
	Dingah ...	73	29,265	Jat, Gújar, Khatri, Bráhmin.
	Tapiala ...	23	7,800	Jat, Gújar.
	Chhokar ...	27	6,375	Gújar, Jat.
	Bhago ...	17	9,556	Gújar.
	Chak Sikandar ...	23	10,542	Gújar, Khatri
	Khawaspur ...	25	6,879	Gújar.
	Jat Bhimbar ...	24	7,604	Jat.
	Chib Bhimbar ...	23	4,777	Chib.
	Kotla Kakrali ...	45	12,600	Jat, Khatri, Gújar, Bráhmin.
	Handu ...	19	7,279	Labána, Gújar.
	Total ...	...	1,65,169	

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Village officers.

Tahsil.	*Zail.*	No. of villages.	Annual land revenue.	Prevailing caste or tribe.
			Rs.	
Phalia.	Barh Gondal ...	31	12,775	Jat.
	Do. Sohawa ...	20	10,459	"
	Mong Rasul ...	29	16,146	Khokar, Khatri, Jat.
	Shahidanwali ...	21	5,430	Jat,
	Barh Dingah ...	20	7,211	Gújar and Jat.
	Helan ...	19	6,364	Jat, Hindu Bráhmin.
	Phália ...	24	9,427	Jat.
	Phalia Ranjah ...	22	13,722	"
	Kadirabad, west ...	9	4,613	Jat, Khatri.
	Do. Ranjah ...	23	7,319	"
	Kaderabad *khás* ...	23	11,548	Jat, Khatri, Bráhmin, Rora, Mughal.
	Do. East ...	18	12,263	Jat, Hindu.
	Phália Pakhairi ...	18	11,938	Jat.
	Jokallian ...	20	13,632	Jat, Khatri, Bhátia.
	Pindi Dhotran ...	17	9,122	Jat.
	Parianwali ...	20	16,868	Jat, Bhátia.
	Total ..	...	1,68,837	
	Grand Total of district	...	6,09,117	

Zaildárs.

It has been already stated that under the operation of the early Settlements of the district, the boundaries of the old Sikh *zails* were allowed to fall into oblivion. In the same way the privileges and exemptions enjoyed by the leading men under the general description of *inám* were for the most part resumed at the time of the first Regular Settlement. Subsequently Captain Mackenzie proposed a modification of his previous arrangements, and submitted a list of leading men to whom he recommended that small grants of revenue-free land should be made. No action, however, was taken in the matter until the commencement of the recent revision of the Settlement, when 50 men, elected from among the leading tribal representatives of the district, were nominated *zaildárs* and received grants of revenue-free land in support of their new dignity. A similar provision was made for a large number of the leading village head-men. In 1,452 cases, 11,618 acres have been granted in this manner to *zaildárs* and village head-men, together with 1,737 acres of land granted at half the rate which would ordinarily have been levied.

Head *lambardárs.*

Some 700 villages have only one *lambardár* in each, and in the remainder it was determined at the revision of Settlement to select one man as head *lambardár*, making him the official to whom Government was to look for the suppression and report of crime, and for the introduction and carrying out of Government orders within the village; the other *lambardárs* still retaining their responsibility within their sub-divisions, whether *patí* or *taraf*. It had hitherto been the custom to allow these head *lambardárs* a small grant of culturable land in proportion to the amount of the Government demand upon the village, but this was found to produce inequalities, and a sliding scale was introduced, granting, according to the cultivated area of the village, two acres of cultivated or three of culturable for every 100 acres cultivated. In a village of 2,000 acres cultivated, the head *lambardár* would receive 20 acres cultivated or

30 culturable. Culturable was given as the rule; and when there was no choice but to give cultivated, it was always chosen from common land or from the *lambardár's* own holding, or from his tenant's land.

Chapter III, D.

Village Communities, Rights, and Tenures.

Village servants or *kamíns*.

The blacksmith—*Lohár*.

His duties towards the land-owner are as follows: He must repair all agricultural implements, such as the *dátrí*, *khurpa*, *hal*, *kahí*, *kohára*, with his own iron and charcoal, and provide new ones, the land-owner finding the iron, but not the charcoal. If a new *karrah*, sugar-boiler, has to be made, the land-owner must provide the iron, and pay full working wages, or half wages with charcoal and one meal *per diem*. The relation between land-owner and blacksmith can only be broken off at the sowing of the spring crop. The land-owner is, on his part, bound towards the blacksmith as follows: At the spring harvest he must pay him one *bhar* per plough of wheat or barley. A *bharí* or sheaf is to be as much as can be bound up in the length of three straws. Also one *pai* of four *topás* or eight *sérs* per house. By house is not meant a separate habitation, but a family cultivating in common. At the autumn harvest he must give him one sheaf of *bájra*, *jowár*, *munjí*, and *makaí*, each sheaf as much as he can carry, and also one *pai*=eight *sérs* of the grain of each of these products; also one *topá*, or two *sérs* of *moth* and *másh*. This custom of giving grain is called *phakkah*. At the spring or autumn harvest the land-owner, on receipt of a *dátrí*, or reaping-hook, must present him with a bundle from each crop; a bundle to be about the third of a sheaf. If a *zamíndár* or *lambardár* cut down a tree, the roots and branches are the perquisite of the *lohár* for his charcoal. At the marriage of a daughter in the village, he receives one rupee from the family of the bridegroom, and at the marriage of a son, if he accompany the wedding procession (*barát*), he receives the same. At festivals, *tehár*, he receives a meal for one man.

The carpenter—*Tarkhán*.

The land-owner provides the wood, but this artizan has to make and keep in order all the agricultural implements. He has also to give three days' free labour towards the building of a new house, or the repairing of a house. He will receive wages for further time expended, the wood to be provided by the land-owner. If any work is done on the land-owner's premises, the bark and the chips belong to the land-owner; if at the carpenter's house, to the carpenter. Their relations can only be broken off, like those of the blacksmith, at the sowing of the spring crop. He receives from the land-owners the same fees and gifts as the blacksmith, and he receives one rupee on the setting up of a sugar-mill. When the cane is being crushed, he receives 1¼ *sér* of *gúr* and a handful of sugarcane, and a well-bucket, *tind*, full of cane juice daily. At marriages and festivals he receives the same as the blacksmith. When building a house or doing any other private work for a land-owner, he receives his food daily. At sowing time he accompanies the land-owner the first day, and receives one *topá*=two *sérs*, or 4lbs., of wheat from each.

The potter—*Kumhár*.

He must provide all the earthen vessels required by the cultivators for household purposes, the well-buckets for the Persian-wheels, the large dishes for the sugar-mills. He must also provide what are required for marriages; he can only be employed or dismissed like the blacksmith and carpenter at the sowing of the spring harvest.

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Village Communities, Rights, and Tenures.

The potter—*Kumhàr.*

At each harvest he receives exactly as much again as the blacksmith; at marriages the same as the blacksmith, or more or less according to the means of the cultivator. When he provides a cultivator with any vessels at his house, he gets something in the way of grain, the amount of which has never been clearly defined. The day a sugar-mill is started, he receives two well-buckets, *tinds,* of cane juice, and the day the mill stops, the same; also ¼ *sèr* of *gùr* daily. At sowing time, if he convey the seed to the field on his own head or on his donkey, he gets one *topà*=two *sèrs.* At the time of cutting the crops, if he provide the reapers with water-vessels and cups, he receives one bundle, or one-third of a sheaf, of that crop.

The barber—*Hajàm* or *nài.*

This individual is responsible for the regular shaving of the community, and has to convey the intelligence of all domestic occurrences to the relations. He has to attend upon and administer to the wants of guests and strangers. At each harvest he receives from each threshing floor a sheaf, and grain in an indefinite quantity, according to the means of the owner. On the last day of the working of the sugar-mill, he receives four *tind* or well-buckets of cane juice, and two *sèrs* of *gùr* from each of his employers. He receives other presents on the happening of domestic occurrences, but they are not fixed, and depend upon the means of the parties. When sent upon any business by a land-owner, he receives his food, and when accompanying him to any marriage or funeral, he receives some present from the house he goes to.

The washerman—*Dhobi.*

Has to wash all the clothes of the husbandmen and mend them, both the clothes of the men and of the women. He has to provide table cloths for marriage and funeral feasts. He can only be dismissed as the blacksmith. He receives at each harvest the same as the barber, and besides that, at marriages and funerals, customary presents according to the circumstances of the husbandmen.* If he goes to any house to mend clothes, he receives his food, and if he accompanies any land-owner to a marriage or funeral, he receives such presents as may be given him.

The sweeper—*Chùra* or *Musalli.*

Are of two kinds, the *atharì* and the *sepì.* The *atharì* is a domestic servant always in attendance upon the husbandmen,—a man of all work ; he has to carry manure and plough ; he has to provide the untanned leathern ropes for harnessing bullocks, also winnowing baskets and leathern sieves. The *sepì,* who works for several families, works for each in turn, and twice a year at harvest time he has to provide the above-mentioned articles. Both *atharì* and *sepì* have to plaster the houses of their masters. He can only be dismissed like the *lohàr.* The *atharì* receives 12 *topás*=24 *sèrs* in the *màni* of 8 or 9 *man ;* also food twice a day, and a blanket and shoes. When the crops are cut, he receives a bundle from each crop. The *sepì* receives 1 *pai*=4 *topàs*=8 *sèrs* grain at each harvest, and a bundle of each crop. At the end of the bearing of the cotton crop, they are both entitled to one picking of the field, and at the closing of the mill, to the produce of one sugar-boiling. They receive one-third of every hide, and presents at marriages and deaths, according to the circumstances of the husbandman. A *sepì* is entitled to his food when working for his master.

Chapter III, D.

Village Communities, Rights, and Tenures.

The *mochi*—Cobbler.

The *mochì*, cobbler, has to provide shoes for every land-owner, and to mend all leather-work, and to provide whips, and blinkers or cups for the bullock's eyes. He can only be dismissed like the blacksmith. At the spring harvest he gets two sheaves per plough and two *paì*=16 *sèrs* of grain; at the autumn harvest two sheaves and one *paì*=8 *sèrs* of grain, as *fakkah;* also one cotton picking at the end of the season, one sugar boiling of *gùr*, and at the end of the sugar-crushing, four *tinds* or well-buckets of cane juice; also he gets presents at marriages, funerals and festivals, and two-thirds of every hide.

The *màshki*—Water-carrier and baker.

The *màshki*, water-carrier and baker, carries water, provides water for the threshing floors, carries the palanquin at marriages, cooks the wedding breakfast. He receives one rupee half-yearly, and if he provides water for the harvesters, he gets one small sheaf out of the crop; if for the threshing floor, he gets two *topàs* or four *sèrs* of grain. For carrying the palanquin he gets Rs. 2 or 3 for each marriage, and takes his wages for cooking the breakfast.

Potter and carpente carrying seed grain.

There is also a custom that if either the potter or the carpenter help to carry the seed to the field at sowing time, he gets from every cultivator, whether proprietor or tenant, about one *topà* measure of grain, more or less, according to the amount of land. This fee is called *bìswat*. No other village servant is entitled to this. The same relations exist between all village servants (save the *parohit* and *mìràsì*) and all members of the cultivating class, whether land-owners or only tenants.

Mìràsìs— or bards, and their duties.

The duties of *mìràsìs* or village bards are as follows:— To get by heart, and to be able to repeat from memory off-hand, the pedigrees of the heads of the families within the tribe. They were always appealed to in former times in the case of any dispute about hereditary property. They have to attend upon the guests of their masters. The agricultural classes keep no household servants but these, and would consider it *infra dig.* to wait upon their own guests. They have to accompany their masters on visits of condolence or congratulation; they summon relations from far and near; they have to accompany the daughter going to her father-in-law's house, or the son's wife going to visit her paternal home. The *mìràsì* and his wife have to prepare all such things as may be required at a marriage feast—turmeric, salt, pepper—20 days before the wedding; to inform all relations (*gand lèjàna*) and to attend upon them when present; also to care for all who come upon visits of condolence or to a funeral. The above services are obligatory, and, if refused, the *mìràsì* is turned out of the village, and his place is supplied by another. In exchange for their services the *mìràsìs* receive, on 10 or 12 different occasions between the betrothal and the marriage, presents of from eight anas to two rupees, and among the perquisites are the shawl or other valuable cloth used as the pall at the funerals of the better classes. When the marriage procession leaves the house of the bride, the bridegroom distributes to all the *mìràsìs*, who collect from the neighbouring villages for the purpose, from one ana to one rupee each according to his means. Jats call this *ràtarchàrì* and Gújars, *dar*. The poor give one or two pice to each *mìràsì* called *wàrah*. This custom prevails still; in former days the *mìràsìs* could secure their perquisites by giving the recusant a bad name, and speaking disrespectfully of him.

Chapter III, D.

Village Communities, Rights, and Tenures.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, and the system of agricultural partnerships, are thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 711 *ff*):—

"It is not customary for the agriculturists of this district to employ hired field labourers for continuous service; should it so happen that a proprietor is unable to cultivate himself, he makes over his land to a cultivitor at half produce rates or a money payment; or should the proprietor be in easy circumstances, he employs one or two servants known as *kámis* for field labour, giving them food and clothing and salary of Re. 1-8 a month; but at the threshing time, *churas* and *musallís* are employed, who are paid at the rate of 6 *topás* (10½ *sérs*) per *mani* (8½ maunds) of grain stored; of this description of labourers there are 3,095 in the district; when they are freed from this description of business, they maintain themselves by domestic service, handicrafts and ordinary labour, having no dealings with village bankers. The percentage they bear to the total population of the district is 0·48. The condition of such field labourers in this district is inferior to that of the poorer agriculturists who cultivate holdings of their own."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Petty village grantees.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect, the prices quoted are very generally fictitious, and any figures which we possess afford but little real indication of the economical position of the landholders of the district. Colonel Waterfield thus discusses the subject at page 102*ff* of his report:—

"It would seem that the debts had increased as the Settlement operations advanced. But the people account for the great increase in registration by saying that the debts have not really increased, but that the advantages of registration are now perfectly clear to the money-lending classes, as the disadvantages are to the borrowers. The attendance of the borrowing classes at the Settlement Courts was an opportunity not to be lost by the money-lenders, who, accompanying their debtors to the *tahsíls*, made them not only register the debts of the year, but the balances of their

Chapter III, D.

Village Communities, Rights, and Tenures.

Poverty or wealth of the proprietors.

accounts and the unpaid debts of former years. Whether the indebtedness is greater than in other districts cannot be judged of without the facts, but a more uncomplaining lot of debtors cannot well be found. If the registered debts are Rs. 2,50,000, the unregistered debts must amount to half as much again; in all to more than half the Government demand for the year. But the Government demand being only one-sixth of the gross produce, one-fourth of the latter is only liable for debts and land revenue, and a large margin is left. Notwithstanding the apparently prosperous condition of the district, the people are no doubt much in debt, and the registration of bonds had largely increased in 1867.

Debts in the Gújrát *tahsil*.

"That the debts of the Gújrát *tahsíl* are so much greater than those of Kharián is probably due entirely to the character of the people and the money-lenders. Gújrát 'sets up for being quite a cut or two above' the other *tahsíls*. The *chaudrís* and leaders of fashion frequent the courts, visit the European officers, come up to town daily if living near, periodically if at a distance, and quite look down upon the more unsophisticated, rougher and in some cases (no doubt) more honest, though always less showy, village notables from Phália or Kharián. The *lambardárs* and proprietary bodies follow the lead, and do not consider themselves worthy of the name of *zamíndárs* if they have not their banker, and a running account with him. No doubt too the yearly increase to the already heavy population is telling, and the consequent minute sub-division of land leads to difficulties. The population has increased between the Census of 1854 and 1868 by 19 per cent., whilst the cultivation has only increased 11 per cent. Constantly I have noticed a strange contrast in the dress and manner and tone of two *lambardárs* or proprietors whom I knew to be of the same stock, if not actually brothers; and often the explanation given by my informant, as I left the village, has been that the one has no family and keeps his tenants-at-will, whilst the other has had to portion out his land for the maintenance of six sons with separate houses and rising families. The money-lenders of Gújrát too are more *au fait* at the workings of the courts, and few accommodate any but those with whose families their connection may have existed for generations, save under the security of the duly stamped and registered bond.

State of the Khárián *tahsil*.

"In Khárián the old style of thing exists, people are less expensive in their habits, and the population has some room for expansion. They have no wells to sink or repair, and their cattle bring them in some profits upon which the grain-dealer does not get such a ready hold.

Of the Phália *tahsil*.

"In the Phália *tahsíl*, again, where wells are numerous, and the soil is generally (save in the *bár* and *bet* Jehlam assessment circles) less productive than Gújrát, and more difficult to work than the lighter soils of the Kharián *tahsíl*, the expense of agriculture, particularly in bullocks, must be greater, and the result is that the debts are heavier. There is also another reason in the fact that the cultivation has much increased, and this means new wells and fresh cattle, both unpaid for.

State of the case under Sikh rule.

"Still the people say that under Sikh rule they only existed through the money-lending class; each cultivator, whether proprietor or tenant, always found himself in debt to his Khatrí for at least a six months' supply of household necessaries, such as cloth for clothes, oil, salt, and even grain for seed or food, and cash for occasional emergencies. For interest on their debt, the Khatrí received all the produce of the land at a price current of his own, which gave him at least two annas in the rupee profit; accounts were never closed by the agriculturist, who always found himself on the wrong side; each new money loan started with an immediate addition of 6¼ per cent. interest, and was only satisfied with a

Chapter III, D.

Village Communities, Rights, and Tenures.

Improvement under British rule.

further $12\frac{1}{2}$ per cent. interest every six months at harvest time. And so it was at the commencement of our rule, but now they say the connection between the two classes is daily becoming weaker, and that a large proportion of the agriculturists have shaken themselves free."

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE, ARBORICULTURE, AND LIVE-STOCK.

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

General statistics agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rainfall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates, and Table No. XVIII of Forests. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent and the employment of field labour have already been noticed in Chapter III, Section D. The following figures are taken from the Settlement Survey of 1866-67 :—

Specification of area.		*Tahsils.* Gujrát.	Kharián.	Pháliá.	TOTAL.
Total area in acres		356,328	382,462	469,164	1,207,954
Waste		54,035	90,476	42,350	186,921
Culturable		44,045	89,362	255,110	388,567
Abandoned		6,439	4,849	14,046	25,334
Cultivated area ...	Irrigated ...	56,915	6,398	102,577	165,890
	Flooded ...	32,891	7,206	11,581	51,678
	Dry ...	151,187	177,718	39,943	368,848
	Total ...	240,993	191,322	154,101	5,86,416
	Revenue-free...	10,706	6,453	3,557	20,716
	Total ...	251,699	197,745	157,658	607,132

The seasons.

The total annual fall of rain and the manner in which it is distributed throughout the year are shown in Tables Nos. III, IIIA and IIIB. An agricultural view of the year is as follows, and from it may be gathered the farmer's idea of seasonable weather:—

Months.	
Baisákh (*April*) ...	Spring crops are cut in this month; healthy cool nights, warm days.
Jéth (*May*) ...	Heat of value for drying grain. Rain injurious to crops. Hot and healthy. If cold, then unhealthy.
Hárh (*June*) ...	Up to 15th as above. Rain after 15th good, called *phal jhálla.* If no rain, prospects bad for the year's crops. Land is prepared for autumn crops.

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

The seasons.

Sáwan ... (*July*)	Very hot. Rain every 2nd or 3rd day.
Bhádron ... (*August*)	If no rain, then the autumn crops will fail, and the preparation of the land for the spring sowings will be stopped. No grazing; scarcity may be anticipated; this month unhealthy.
Asauj ... (*Sept.*)	Healthy month. Rains in full force; weather cooler. Land being prepared for spring crops.
Kartak ... (*October*)	Spring crops being sown, autumn crops ripen, and are being cut. Rain very valuable. Proverb: "*Barseh Díválí jaiseh chohar waiseh Hálí.*" *i. e.*, if it rains during the *Díválí* the idler and the ploughman are equally well off.
Maggar ... (*Novr.*)	The autumn crops are all got in; cold weather fairly begins.
Poh ... (*Decr.*) & Mágh. (*January*)	All the grain and fodder stored by the villagers are consumed this month; no grazing; very cold.
Phágan ... (*February*)	Cold and windy; the fall of the leaf. Proverb: "*Phágan kaihta, Chétra, kiya karye Bháí; Main aya hún. jhún; tú banné láín;*" *i. e.*, says Phágan to Chétar, what shall we do brother, I have swept all clear, now you re-store or reproduce; or again: "*Phágan phag phugendah búdhí thérídí sár léndá,*" *i.e.*, the Phágan winds reach old and weak.
Chét ... (*March*)	Spring welcome to man and beast; sowing of cotton, sugarcane, and melons begun for the autumn crops; cutting of spring crops commences; rain very useful. Proverb "*Barseh Chêt náh menveh ghar náh menveh khet,*" *i.e.*, if it rains in Chét, house and field will not hold the harvest.

Agricultural calendar.

The occupations of the agriculturists are month by month, much as follows, and an insight is hereby obtained into village life and its almost incessant labour:—

February ... (*Mágh*)	The land for both the autumn and next year's spring crops is broken up in this month. The first of the month of Mágh the women of the village don their newest clothes, the men go round on visits of congratulation to all who may have had a son born to them during the last year, and the ploughs are all started. This day is called the *Lohí*. The ploughs work incessantly throughout the month.
March ... (*Phágan*)	The land ploughed in the preceding month is again ploughed over once or twice in this; and cotton, tobacco, melons, cucumbers, water-melons, onions, and other vegetables are sown, and sugarcane is set.
April ... (*Chét*)	Crops sown in the previous month are weeded once or twice in this. Vegetables and tobacco are irrigated; *sarshaf*, *massur*, and gram crops ripen, and are cut.

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Agricultural calendar.

May ... (*Baisàkh*)	The month is spent in cutting the corn, and the remainder of the spring harvest.
June ... (*Jeth*)	Is entirely occupied in threshing and winnowing, which operations are hurried on as quickly as possible for fear of storms.
July ... (*Harh*)	The grain crops have been got in by the middle of the month, when the tobacco crops are cut and buried in the ground for 15 days. The cotton and cane are weeded once.
August ... (*Sanwan*)	From the 1st to the 15th, rice, Indian corn, *bájra*, *jowár*, and other autumn crops, are sown; after the 15th any land destined for spring crops is ploughed once or twice, and then the rice and millet crops are weeded, *talí karna*, and the autumn crops, *godí karna*, the difference being that in rice crops all the weeding must be done by the hand, under water.
Sept. ... (*Bhàdron*)	Up to the middle of the month the weeding of the *kharíf* crops continues in the afternoons, the weeds forming forage for the cattle. The mornings are spent in ploughing. In the latter half of the month the ground is ploughed, and the following crops are sown: *sarshaf*, gram, *tára míra*, carrots, turnips.
October ... (*Asauj*)	The autumn crops which are ripening have now to be watched, and the land which has been left for barley, *masúr* and linseed is ploughed over two or three times, after which those crops are sown. Land is also prepared for the next year's spring crops for corn, cotton and cane. Cotton-picking begins; the women perform this, being accompanied by the female village servants connected with them, who receive one-fourth of their pickings as wages.
November, (*Kàtak.*)	Is occupied entirely in sowing corn and cutting the autumn crops.
December, (*Maggar*)	The threshing and winnowing of the autumn crops, Indian corn, *bájra*, *másh*, *jowár*, go on throughout the month, and towards the end the cane-mills or presses are set up and put in order.
January ... (*Poh*)	The cane-mills work this month. Barley and wheat are irrigated. In the rain tracts where neither cane is grown nor wells exist, the *zamíndárs* occupy themselves in manuring the fields.

No ploughing is ever done either in January or in June (Jéth), "which are considered *unlucky* months," although it continues pretty nearly without intermission during the other ten.

Zones of fertility.

The area is divided into four zones of fertility: I, the sub-montane; II, the dorsal or high central plateau; III, the low-lands; IV, the alluvial; the V being a combination of III and IV, low-lands sometimes flooded. But the natural conditions of the larger portion of the two first are changed by what may be called the principal

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Submontane zone.

features of the district, the Pabbi hills and the Bhimbar torrent, which latter operates most powerfully upon III and V. *The 1st or submontane tracts*, east of the Bhimbar, form part of the natural slope from the base of the lowest range of the Himalayas; flat or undulating plateaus of dry sandy soil, intersected by four or five *nallas* or hill torrents, which, rising in the southern water-shed of this range, are fed by the rainfall of but a small area, and, running through this tract in deep channels with a southerly direction parallel to the Bhimbar, merely drain it, and confer no benefit until, passing through the I and II zones, they reach the III or low-lands, which they occasionally fertilize, but often affect injuriously. The Bhimbar alone rises beyond the low near range of hills, through which it bursts, draining a large area in Jammú territory and several small valleys. Coming down periodically during the rainy seasons, it moistens the low-lands on its banks, and passes on, like the small torrents, to fertilize a portion of the III zone. But across the head of the submontane tract, west of the Bhimbar, nature has thrown up the Pabbi range of low volcanic hills. They arrest all drainage from the Himalayas, all percolation from the Jehlam, and render these tracts and the II zone, or high central plateau adjoining them, entirely dependent upon the rainfall within the district. The II or dorsal and central tract is of a stronger and better soil; that portion lying nearest the submontane, being like the latter, devoid of water and so incapable of irrigation, but receiving some moisture by the overflow of rainfall from them. This overflow, however, always taking a southerly direction, has crossed the district into the low lands just at the head of the high table land of the *bár*, which, with its strong rich soil, is thus made entirely dependent upon its wells (from 60 to 80 feet deep), supplemented by a rainfall which has gradually diminished as the distance from the hills has increased.

Central zone.

Lowland zone.

The III zone consists of low-lands, a belt of almost uniform breadth running the length of the district between the generally-defined banks of the central tract, from which it receives any overflow of superfluous rain, and the alluvial land along the banks of the Chináb. The soil of this tract, generally a good loam, appears gradually to deteriorate as it runs south-west, where it loses any advantage from the effect of the hill torrents, which flood and fertilize the upper portion in the Gújrát *tahsíl*. All this tract is highly cultivated and carefully irrigated by wells. Between these low lands and the Chináb river, and also along the edge of the Jehlam, run the alluvial tracts forming the IV zone; moistened by percolation from these rivers, with wells of a depth never greater than 20 feet, they enjoy great facilities for agriculture in the driest seasons; some compensation for the varying fortunes which are borne down these unmanageable silt-bearing streams, sometimes to make, sometimes to mar. The V zone, a combination of III and IV, consists of low-lands through or over which the Bhimbar torrent periodically flows.

Alluvial zone.

Low flooded zone.

Soils.

The tables on pages 74 and 75 show the soil and irrigation areas as ascertained at Settlement measurements (1866-67). The soils are classed as—(1), well irrigated or *cháhi*; (2), flooded by rivers or *sailábi*; (3), dependent upon rain or *báráni*—(*a*) manured or *gora*, (*b*) clayey or *rohi*, (*c*) loam or *dosháhi*, (*d*) sandy or *maira*.

Chapter IV, A.
Agriculture, Arboriculture, and Live-Stock.
Irrigation.

Table No. XIV shows the irrigated area as returned in the Administration Reports; while the table on pages 74-75 shows the area as ascertained at the measurements of last Settlement (1866-67). Further information will be found at pages 177 to 203 of Major Wace's Famine Report compiled in 1878. At that time 1 per cent. of the cultivation was irrigated from canals, 12 per cent. from wells, 9 per cent. was flooded, and the remaining 78 per cent. was wholly dependent upon rain. The following figures show the number of wells then existing in the district with certain statistics regarding them:—

Number of wells.	Depth to water in feet.		Cost in rupees.		Bullocks per wheel or bucket.		Cost of gear.	Acres irrigated per wheel or bucket.	
	From	To	Masonry	Without Masonry	Number of pairs.	Cost in rupees.		Spring	Autumn.
5,363	...	20	300	5	4	240	35	18	12
2,072	20	40	350	...	5	350	40	20	15
531	30	40	400	...	5	450	50	24	16

Of these wells 108 were unbricked. The Persian wheel is always used. The wells under 20 feet deep are found only close to the rivers, and the depth increases with the distance from the stream.

Profits of an average well.

A calculation of the profits of an average well is made by Colonel Waterfield as follows: The difference between the produce of the 20 acres unirrigated, Rs. 112-4, and of the same land under well irrigation, Rs. 198-4, is shown to be Rs. 86 per annum. The cost of working it is shown to be Rs. 55, leaving Rs. 31 to the owner, of which Government takes its share. But the cost and expense of wells differ of course very greatly. In the *bár* a well costs Rs. 500 or Rs. 600, whilst the cattle required must be strong buffaloes, and the rope itself, 140 cubits or 210 feet long, is generally made of the *pathah* or palm leaf brought from Kálá Bágh and Sohan Suketar, in the Sháhpur district, and from the Kular Kahár hill, in the Jehlam district; the rope does not last more than a month; 12 are used in the year, which, at Rs. 2-8 per rope, amounts to Rs. 30.

Agricultural implements and appliances.

Table No. XXII shows the number of cattle, carts, and ploughs in each *tahsíl* of the district as returned in 1878-79. The implements and other farm stock required by a peasant cultivator are detailed in the statement on page 76, which also gives the price of each item at the present day in comparison with those of Sikh times. It will be seen that, including a sugar-mill and a cart, the farm stock of a cultivator is estimated to cost him in round numbers Rs. 100. To this should be added the cost of bullocks, the number of which will of course vary with the nature of the holding, and its capacity for irrigation.

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Soils.

Statement showing the acreage of soils (Settlement of 1867).

Parganah.	Name of Circle.	Classified by soils. Manured (*Gora*).	Clay (*Rohi*).	Loam (*Do-sháhi*).	Sandy (*Maira*).	Total.
Gujrát.	Chamb ...	1,225	4,771	6,577	2,308	14,881
	Niándah ...	1,491	1,747	4,775	4,413	12,426
	Bet ...	2,232	2,509	7,163	6,989	18,893
	Jatátar ...	6,097	5,615	19,699	20,735	52,146
	Bhimbar ...	1,575	4,641	9,019	6,550	21,785
	Dandeh Darya ...	461	669	3,881	5,810	10,821
	Búlandi ...	3,044	1,630	13,285	41,223	59,182
	Paláhi ...	3,192	1,798	11,464	34,405	50,859
	Total ...	19,317	23,380	75,863	122,433	240,993
Khárián.	Bet Jehlam ...	1,165	340	2,304	9,393	13,202
	Hethár Pabbi ...	2,958	11,748	19,962	18,016	52,684
	Maira ...	1,612	3,185	14,403	18,629	37,829
	Bhimbar ...	1,937	2,742	4,564	16,111	25,354
	Pár Pabbi ...	2,797	1	1,171	16,119	20,088
	Búlandi ...	3,366	132	2,188	26,093	31,779
	Urár Pabbi ...	910	775	1,947	6,754	10,386
	Total ...	14,745	18,923	46,539	111,115	191,322
Phálián.	Bet 1st, Jakálián ...	2,203	876	5,168	2,386	10,633
	Bet Jehlam ...	2,870	945	7,440	4,253	15,508
	Bhimbar ...	800	974	2,938	881	5,593
	Bet 2nd, Qádírabád ...	1,131	944	3,378	4,419	9,872
	Pakheri ...	5,266	1,456	5,682	11,685	24,089
	Hethár ...	2,594	671	3,946	9,120	16,331
	Nakkáh ...	2,310	1,366	7,423	9,293	20,392
	Bár ...	3,396	3,168	8,828	11,721	27,113
	Akíwálah ...	4,129	854	8,773	10,814	24,570
	Total ...	24,699	111,254	53,576	64,572	154,101
	Grand Total ...	58,761	53,557	175,978	298,120	586,416

Statement showing the acreage of soils (Settlement of 1867).

Parganah.	Name of Circle.	Classified according to water-supply.			
		Irrigated (*Chàhi*).	Flooded (*Sailàbi*).	Dry (*Bàràni*).	Total.
Gujrát.	Chamb ...	8,105	2,390	4,386	14,881
	Niándah ...	5,386	837	6,203	12,426
	Bet ...	8,065	8,325	2,503	18,893
	Jatátar ...	19,332	6,450	26,364	52,146
	Bhimbar ...	10,890	5,026	5,869	21,785
	Dandeh Darya ...	267	4,175	6,379	10,821
	Búlandi ...	3,035	3,165	52,982	59,182
	Paláhi ...	1,835	2,523	46,501	50,859
	Total ...	56,915	32,891	151,187	240,993
Kharián.	Bet Jehlam ...	212	3,863	9,127	13,202
	Hethár Pabbi ...	715	...	51,969	52,684
	Maira ...	3,143	62	34,624	37,829
	Bhimbar ...	1,761	2,301	21,292	25,354
	Pár Pabbi ...	106	876	19,106	20,088
	Búlandi ...	427	103	31,249	31,779
	Urár Pabbi ...	34	1	10,351	10,386
	Total ...	6,398	7,206	177,718	191,322
Phália.	Bet, 1st Jakálián ...	7,817	1,673	1,143	10,633
	Bet Jehlam ...	7,063	5,201	3,244	15,508
	Bhimbar ...	5,190	48	355	5,593
	Bet 2nd Qádirábád ...	4,910	4,200	762	9,872
	Pakherí ...	20,103	98	3,888	24,089
	Hethár ...	11,676	108	4,547	16,331
	Nakkah ...	11,477	12	8,903	20,392
	Bár ...	13,518	95	13,500	27,113
	Akíwálah ...	20,823	146	3,601	24,570
	Total ...	102,577	11,581	39,943	154,101
	Grand Total ...	165,890	51,678	368,848	586,416

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Agricultural implements and appliances.

Detail of agricultural implements, with statement of cost price.

Vernacular name.	English.	Cost price. In Sikh times. Rs.	As.	P.	Present. Rs.	As.	P.
Hal ...	Plough	1	13	6	2	5	6
Panjàli ...	Yoke	0	10	0	0	12	0
Tarat ...	Whip	0	1	0	0	1	0
Nàli ...	Seed drill	0	2	6	0	3	6
Sohàgà ...	Clod-crusher	1	7	6	2	2	0
Mairà ...	Clod (small)	0	13	6	1	2	0
Bèlnà ...	Sugar-mill	40	15	9	56	7	0
Gùrhàl ...	Oil-press	3	4	0	6	2	0
Jhandrà ...	Rake for raising up ridges of earth ...	0	2	0	0	2	0
Pàhori ...	Hand-scraper, worked by two men ...	0	1	3	0	1	3
Kahì ...	Spade	1	4	6	1	0	6
Khurpà ...	Hand-hoe	0	2	0	0	2	0
Kulhàrì ...	Axe	0	8	6	0	8	6
Dàtrì ...	Reaping-hook	0	1	9	0	2	0
Mannà ...	Raised stage for watching crops ...	1	8	0	1	8	0
Sánguh ...	Pitch-fork	0	1	6	0	1	6
Trenglì ...	Ditto	0	3	0	0	3	0
Phallàh	The sledge, or harrow dragged by bullocks over the corn when threshing	0	1	6	0	1	6
Chobà ...	Crowbar	0	4	0	0	4	0
Chhaj ...	Winnowing sieve	0	1	0	0	1	0
Gaddà ...	Cart	19	0	0	24	0	0
	Total	72	10	9	97	8	6

Manure and rotation of crops.

The table on pages 74-75 shows the manured area as it stood at the survey of last Settlement (1866-67). On these figures Colonel Waterfield remarks that it has increased very little since the first Regular Settlement :—" The return," he further remarks, " cannot be " altogether depended upon, and may be said to represent only that " land which from its proximity to the villages is invariably manured, " and not that which receives an occasional dressing. Many Gújar " villages still seem to use this valuable commodity only to enlarge " the mound on which their houses are clustered ; they maintain that " it does not suit this soil. . . . . . . Much manure is also " consumed as fuel."

The following description of the use of manure and the system of rotation of crops as practised in the district was furnished for the Famine Report of 1879 (page 246 *ff*) :—

" Percentage of cultivated area which is manured :—

	Constantly manured	Occasionally manured	Not manured	Total.	Percentage of previous column, which bears two or more crops.
Irrigated land ...	20	14	66	100	2
Unirrigated ,, ...	15	5	80	100	...

" The quantity commonly used is from 100 to 160 maunds of manure to one acre previous to ploughing for sowing.

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Agriculture, Arboriculture, and Live-Stock.

Manure and rotation of crops.

"The rotation of crops is as follows :—

"After wheat and barely cut in a green state for fodder is removed, the land is sown with crops other than food grains, such as sugarcane, tobacco, melon, &c.; but after the above crops, removed in maturity, *jawàr bàjra*, *maki*, and *moth* are sown. The extent to which unmanured lands are helped by rests or repeated ploughing is that the produce is thus increased by one-half. Irrigated lands are once watered previous to sowing, then manured and ploughed three or four times, and when the seed germinates, watered and weeded, and the unirrigated land is only ploughed and the seed sown broadcast. It is occasionally left fallow, such as every fourth or fifth year."

Principal staples.

Crop.	1880-81.	1881-82.
Kangni ..	905	1,277
China ..	3,963	2,714
Mattar ..	395	140
Mash (*Urd*) ..	3,756	3,315
Mung ..	321	303
Masur ..	10,480	7,827
Coriander ..	226	276
Chillies ..	311	269
Other drugs and spices	530	317
Linseed ..	1,139	1,090
Mustard ..	9,805	10,871
Til ..	7,274	5,426
Tara Mira ..	412	1,278
Hemp ..	17,590	18,371
Kasumbh ..	2,383	1,832
Other crops ..	..	825

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin. The following figures show the crop areas as they stood at the measurements of last Settlement, 1866-67 :—

Description.	Area under cultivation, 1866-67.	
	Acres.	Percentage on total area.
Class I.		
Sugarcane	10,136	2
Tobacco	2,270	1
Vegetables	7,489	1
Cotton	46,851	8
Class II.		
Wheat	271,333	45
Gram	15,254	8
Indian corn	3,367	1
Jawàr	48,012	8
Goji (wheat and barley mixed) ...	2,801	1
Class III.		
Mustard (*sarshaf*)	13,262	2
Lentil	2,583	1
Barley	19,329	3
Bàjra	83,403	14
Class IV.		
Pulses (*moth* and *mung*)	20,454	4
Tara mira (*Sinapis eruca*) ...	9,701	2
Chari (fodder) millet sown thick ...	20,659	4

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Principal staples.

The *rabì* crops occupy 58 per cent. of the land, 46 per cent. of the entire cultivation being wheat, 3 barley, 3 gram, 2 *tàrà mìra* (rocket), 4 miscellaneous. The *kharìf* amount to 42 per cent., of which *bàjra* (millet) forms the staple crop, being 19 per cent. of the entire cultivation, *jowàr* (millet) 3, *moth* (lentils) 4, *charì* for fodder 4, cotton 8, sugarcane 2, miscellaneous 2 per cent. Captain Waterfield's remarks upon the principal staples of cultivation may be here extracted :—

"The best sugarcane is grown in the Chamb, Niánda, and *bet* tracts of the Gujrát *tahsìl*; the finest perhaps in Langeh Khojiyánwáli and Dharíwál, in the *bet* tract. The *tahsìl* Phália cane is inferior to this, though grown in large quantities. The cattle consume much of it. But this district is not famous for its cane, and no sugar is manufactured from it, except *chìni*; the finer kinds are all imported from Siálkot or Jálandhar. Three kinds of sugarcane are grown—*pondah* (in the vulgar tongue *ponah*) of two kinds. The first and best, Jalandhrí, grown in Jalálpur, Gujrát, Ráníwál, Kot Mír Husain. It was introduced from Siálkot soon after annexation; it is eaten in the raw state, and not manufactured. The second is called 'Sahúranpúrí,' somewhat similar to the above, only larger, and being harder, is not so edible, but it is not manufactured. These are to be found in the market during eight months of the year, but not during the four rainy months. The third, called *kàhù*, is the one commonly grown and indigenous.

"The best wheat is grown in these tracts also; that of Rattí, Gúrálí, Gúrálah, and Sháhdíwál, is perhaps the most famous. There are two kinds of wheat—one, called the small wheat, has a red grain, and is more valued than the *dàgar* wheat; this is known by its long black beard and very large ear, and by the length of the straw; it is very handsome but inferior to the smaller kind. I have seen this *dàgar* wheat growing to an extraordinary size in lands occasionally flooded by the Bhimbar; for instance, in those of Khúní Chak north of the Grand Trunk Road. The wheat in the other *tahsìls* is fair in quality, in the *bàr* very good. Much is exported, perhaps Rs. 3,00,000 worth annually; and most of this passes down the rivers Chináb and Jehlam to Multán and Sakkhar. The rice called *bàsmatì*, with its peculiar scent, is not produced in this district; good ordinary rice is grown in Jalowálí, Shekhpúr, Kot Nika; in the other *tahsìls* a bad kind of red rice is grown. The cotton of the Jatátar tract, in the Gujrát *tahsìl* is the best, but not better than that grown as a rain crop in the *bàr*. One variety, with a deep purple flower, is specially esteemed. The best *bàjra* is grown in the submontane tracts, which have a larger rainfall. The best gram is grown in the villages of Umrah beyond Dingah, in the Khárián *tahsìl*; the best *moth* in the Hethár Pabbí and Akíwálah tracts of the Phália *tahsìl*. Flax is grown in the *bet* or alluvial tracts of the Gujrát *tahsìl*, but it is not worthy of mention. It does not receive encouragement. Tobacco is only grown for home consumption within the district. Roughly the changes during the ten years (intervening between the two Settlements of 1857 and 1867) have been as follows :—

			Acres.		*Acres.*
Sugarcane has risen from			... 7,000	to	10,000
Vegetables	,,	,,	... 5,000	,,	7,400
Cotton	,,	,,	... 21,000	,,	46,000
Wheat	,,	,,	...205,000	,,	271,000
Gram	,,	,,	... 12,000	,,	15,000
Jowàr	,,	,,	... 37,000	,,	48,000
Sarshaf	,,	,,	... 9,000	,,	13,000
Moth, Mùng	,,	,,	... 14,000	,,	200,000
Chari, (fodder)	,,	,,	... 10,000	,,	20,000

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Principal staples.

"Indian corn, *goji*, rice, flax, *til*, *másh*, *kangni*, have all fallen off, and none are grown in any great quantities. All this is very satisfactory, showing a great improvement in the crops grown."

To these remarks may be added the following note furnished by the Deputy Commissioner on the present aspect of the cultivation of staples:—

"Linseed is very rarely grown in separate fields. Generally it is grown on the borders of fields of wheat, to protect it from being injured by the cattle.

"The poppy is mostly grown in the Phália *tahsíl*. Aroras purchase the standing crop from the cultivators and extract opium. In the Gujrát *tahsíl* it is grown in Gakhra, Chak Manju and in the neighbourhood of Bhilowál. In the Khárián *tahsíl* poppy is grown to a very small extent.

"*Masúr* is grown in lands which are inundated (*sailábi*). Barley is grown in all the three *tahsíls*, the best kind being grown in lands watered from wells. *Tárá míra* is generally grown on *báráni* lands. Green *tárá míra* is used as fodder for camels and goats. Oil is made from its seeds, and the oil-cake is used as food for cattle. Mustard is grown in all the three *tahsíls*. The leaves are used as fodder for cattle, and when green, are eaten by the *zamíndárs* as a salad. Oil is made of its seeds, and the refuse is used as food for cattle. Last year (1883), large quantities of mustard were purchased in this district by merchants for export.

"*Sugar-cane.*—Sugar-cane for eating (*ponah*) is of two kinds—the Sahâranpuri and the Jalandharí. The Saháranpurí is not now grown in this district. Its cultivation has not yielded good results. The Jalandharí is the only kind grown in this district, and is cultivated in Jalálpur, Gujrát and Naushera, and is taken to other places in the district for sale. The cane of Naushera is sweet and soft, and is considered the best in the district. The cultivation of it has not extended much, as molasses cannot be made from its juice. There are three varieties of the ordinary cane grown in the district. (1) *Dhaulu*, which is the best, and is commonly grown throughout the district. *Gúr* of good quality is made from it. The best kind is grown in the *bet* tracts in the Gujrát and Phália *tahsíls*. The *dhaulu* sugarcane grown in *dusáhi* lands is sweeter than that grown in the *chhamb* lands. (2) *Treru* is grown in *jatatar* and *sailáb* lands. It is harder and less sweet than *dhaulu*. (3) *Chinkhi* is grown in *zail* Gangwál; it is like *charhi*, and does not yield as good *gúr* as the *dhaulu*. It is used as fodder for cattle, when other fodder is scarce, or when from severe cold or other cause it deteriorates and cannot be used for making *gúr*. The fibre of sugarcane, which remains after the juice has been expressed, is used for making ropes for the Persian-wheel and small mats (*khere*). Sugar-cane is the most valuable *kharíf* crop in the *jatatar* villages.

"*Másh* is grown mostly in the western and northern parts of the Gujrát *tahsíl*. In the other *tahsíls* it is grown to a very small extent. It is imported from Manawar in the Jammu territory.

"*Kangní* and *sawánk* are cultivated with crops of *makki* on well-irrigated lands. These crops come to maturity before the maize crop. These grains are used by Hindus as (*phalohar*) food on occasions of fasting (*barat*). *Kangní* is also given to quails.

"*China* is grown in both the *rabí* and *kharíf*. The crop comes to maturity in two months and a half from the time of sowing.

"*Mandal* or *chalodara* is cultivated to a very small extent on lands watered from wells. It is eaten by the poorer classes. *Kohdara* resembles the *chalodra*.

Chapter IV, A.

Agriculture, Arboriculture, and Live-Stock.

Principal staples.

" *Til* is grown in the three *tahsíls*. The white variety is used in the making of comfits.

" *Kalaf* or *vaswán* is grown in the neighbourhood of Kiladar, and is used for dyeing the beard and hair black; indigo is not made of it. The *kalaf* of Kiladar is famous, and is even valued at Lahore, where it finds a good market.

" The tobacco grown is of two kinds, *balkhi* with small leaves, and *desi* with leaves long and broad. The *balkhi* variety is considered inferior, and is little cultivated.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 37. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin. The figures are based upon an estimated population of 616,347 souls. On the other hand, the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food grains was also framed at the same time; and it was stated (page 152, Famine Report) that there was an annual surplus of some 616,000 maunds of food grains available for exportation, consisting of wheat and *bájra*, most of which was exported to Jehlam, Gújránwála, Wazírábád, Siálkot and Pind Dádan Khán. The annual produce of the district, based upon the Settlement figures of 1868, is thus estimated by Colonel Waterfield :—

Grain.	Agriculturists.	Non-agriculturists.	Total.
Wheat ..	16,73,093	14,28,082	31,06,177
Inferior Grains ..	13,42,474	....	13,42,474
Pulses ..	3,35,619	1,58,676	4,94,295
Total ..	33,56,186	15,86,760	49,42,946

Estimate of average annual produce.

1	2	3	4	5	6
Number.	Harvest.	Name of produce.	CULTIVATED AREA. Acres.	PRODUCE IN *kacha* WEIGHT. Maunds.	AVERAGE OF 30 YEARS VALUE. Rupees.
1	*Rabi* or spring.	Tobacco	2,270	40,112	40,112
2		*Kussamba*	1,741	3,195	12,148
3		Red-pepper	283	4,245	5,660
4		Poppy	351	3,510	3,976
5		Wheat	271,333	4,946,268	22,02,635
6		Gram	15,254	304,262	1,02,213
7		*Goji*	2,063	48,958	15,514
8		Coriander	130	900	811
9		Mustard	13,263	205,162	1,02,581
10		Linseed	722	8,095	4,018
11		*Bairra*	142	3,252	1,059
12		*Masúr*	2,583	34,608	12,077
13		Barley	19,329	354,393	83,983
14		*Tàrà Mira*	9,701	72,758	23,874
15		*Maithra*	265	...	1,260
16		*Sainji*	342	...	1,676
		Total ...	339,772	6,029,718	26,13,667

Average yield. Production and consumption of food grains.

1	2	3	4	5	6
Number.	Harvest.	Name of produce.	CULTIVATED AREA.	PRODUCE IN *kacha* WEIGHT.	AVERAGE OF 30 YEARS VALUE.
			Acres.	Maunds.	Rupees.
1	*Kharif.*	Sugarcane	10,136	205,585	2,32,889
2		Vegetable	7,489	...	69,155
3		Cotton	46,851	380,552	4,06,319
4		Indian corn	3,367	63,708	20,904
5		*Jowár*	48,012	599,333	1,65,438
6		*Munjí*	2,801	61,750	22,674
7		*Bájra*	83,483	1,218,542	3,[illegible] 468
8		Flax	381	2,865	[illegible],813
9		*Til*	2,833	24,823	1,906
10		*Másh*	587	6,2[illegible]	1,65,272
11		*Mandal*	314	4[illegible]	162
12		*Múng moth*	20,454	2[illegible]775	
13		*Kangni, china*	557		
14		*Char*	20,659	[illegible],806,899	15,83,450
15		*Swánk*	[illegible]		
		Total ...	[illegible],806	8,836,617	41,97,117
		Grand Total ...			

Arboriculture and forests.

The figures in the margin sho[illegible] [illegible] area of the several forests of the district which have been declared under the Forest Act; while Table No. XVII shows the whole area of waste land which is under the management of the Forest Department. The following note on the forests of the district has been kindly furnished by Mr. Wild of the Forest Department:—

Name of Forest.	*Area in s[illegible]re-* *mile*[illegible]erved.	
	Re[illegible]	
Gujrát *rakhs* ...	2	...
Islands on C[illegible] [illegible]ahs ...	2	...
Pabbi Fo[illegible] ...	39	...
Rakh[illegible] ...	32	...

"The forests of the Gujrát district consist of 47,011 acres of *rakhs*, 5,576 of *belas*, and 5 of plantations; in all 52,592 acres. They came under the control of the Forest Department in 1870. The rights of Government in these forets are absolute, the villagers having no concurrent rights of any sort. Twenty-six *belàs*, in area 5,576 acres, are situated on the bank, or in the bed of the Chináb river; 16 of these, in area 4,505 acres, are in the Phália *tahsìl*, and 10, in area 1,071, in that of Gujrát. The Pabbi reserve in the Khárián *tahsìl* runs somewhat parallel to the Jehlam river at a distance of some five miles from it. Thirteen of the *rakhs* (reserved forests), in area 20,264 acres, are studded about the *bàr* of the Phália *tahsìl*, in a line from Dingah to the Sháhpur boundary, while two, in area 1,562 acres, are situated in the south-east of the district near the Chináb and Jammu territory. The reserves are mainly demarcated by continuous or intermediate trenches. Pabbi and Rasúl have masonry pillars. The unreserved forests are merely defined by mud pillars. The *belàs* are generally bounded on one side, at least by the river, while the other boundaries, as well as those of the *rakhs*, are village lands. The *belàs* are lowlying lands on the bank or in the bed of the river. Twelve of the Phália *rakhs* (the *bàr rakhs*) are entirely level, while that of

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by two navigable rivers the Jhelam and the Chináb. It has already been pointed out (page 80) that in an ordinary year the grain produce of Gujrát is considerably in excess of local consumption, while the extensive flocks and herds that pasture in the *bár* yield large quantities of *ghi*, wool and hides. The surplus produce is either carried along the line of rail to Lahore, or down the Jhelam and Chináb to Multán, and the markets of Sindh; the town of Pind Dádan Khán acting as a collecting centre for the Phália *tahsíl*. Till the op... manufac... ...jab Northern State Railway these rivers were the main app... throughout the ... are still so used to a very considerable extent. But ... the Pun... ...st of the best importance crossing the district. The Gra... rior ...tes; and they ... camp-cha... the northern part of the district, ... also land routes of ... drains the tracts w...ing through ... from the two great rivers; the Bhimbar route fr... more remote fro... the ... the north down upon the town of Gujrát; the ...mir passes from ... old ... Jammu territory passes through Karianwála ... Manáwar in the ... or ... from Pind Dádan Khán to Lahore ...át; while the old salt route ... *tahsíl*. The road to Siálkot pas...rough the Phália or southern and from Gujrát to Pind Dádan Kh... Gujrát through Naushera, roads are unmetalled, and the trans...rough Dingah. All these horses and bullocks. The traffic al...is done by camels, pack-Siálkot and Pind Dádan Khán has incre...he roads from Gujrát to of the two railway lines. The nature o...steadily since the opening is illustrated in Captain Waterfield's Sett... trade in former years statement of the imports and exports ...t Report by a tabular the year 1867-68. The table shows the ... entire district for Rs. 4,68,000, and exports to a value of Rs. 6,7... ...ts to a value of are some of the principal items :— ... The following

Principal items of Export and Import Trade, 1868.

Description.		Weight.	Value.	Remarks.
		Maunds.	Rs.	
Ghi	Import...	550	11,750	From Jammú territory.
	Export...	6,230	1,33,400	Exported to Amritsar.
Woollen and *pashmina* goods.	Import...	...	...	
	Export...	...	2,00,000	Exported to ditto.
Wheat	Import...	...	...	
	Export...	134,576	2,90,446	Ditto to Multán and Sakkar.
Salt	Import...	6,978	22,194	From Pind Dádan Khán.
	Export...	...	...	
Gúr	Import...	5,314	20,204	From Jammú territory and Siálkot district.
	Export...	5,000	15,000	Exported to Multán.
Thread	Import...	...	...	
	Export...	730	14,600	Exported to Multán.
Timber	Import...	91,310	43,190	From Jammú territory, and consumed in this district.
	Export...	...	...	
Cloth	Import...	...	56,575	From Amritsar and Lahore.
	Export...	...	...	
Iron	Import...	17,000	1,35,000	From Amritsar.
	Export...	...	...	
Gold & silver	Import...	...	15,500	From Amritsar and Lahore.
	Export...	...	...	

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Description.		Weight.	Value.	Remarks.
		Maunds.	Rs.	
Silk ...	Import...	20	12,656	From Amritsar and Lahore.
	Export...	...	...	
Shakkar ...	Import...	5,802	25,010	From Jammú territory and Siálkot.
	Export...	...	...	
Sugar ...	Import...	4,695	5,510	From Amritsar.
	Export...	...	...	
Cleaned cotton	Import...	...	...	
	Export...	5,542	67,840	Exported to Multán and Sakkar.
Sajji ...	Import...	4,006	10,000	From Sháhpur district.
	Export...	...	...	
Turmeric (*haldi*) ...	Import...	960	5,302	From Jammú and Hazára.
	Export...	...	...	
Wool ...	Import...	32	2,560	From Jammú territory
	Export...	...	...	
Sheep and goats	Import...	6,000	9,000	Ditto ditto.
	Export...	...	...	
Skins ...	Import...	3,000	4,500	Ditto ditto.
	Export...	...	...	
Soap ...	Import...	300	3,000	From Amritsar.
	Export...	680	8,000	Exported to Multán.
Opium ...	Import...	8	3,000	From Sháhpur.
	Export...	...	...	
Fruits ...	Import...	522	5,220	From Kábul.
	Export...	...	...	
Country cloth	Import...	...	...	
		Yards.		
	Export...	60,400	4,520	Exported to Multán.
		Maunds.		
Indigo	Import...	237	3,055	From Amritsar and Multán.
	Export...	...	...	
Copper and *kánsi* vessels ...	Import...	...	5,300	From Gújránwála.
	Export...	...	...	
Cattle ...	Import...	...	5,800	From Amritsar.
	Export...	...	740	Exported to Mánjah, district Amritsar.
Oil jars of skin (*kúppa*)	Import...	...	...	
	Export...	...	2,500	Exported to Amritsar and other districts.
Sacks (*chat*) ...	Import...	...	...	
	Export...	1,900	2,850	Exported to Amritsar.

Among the items omitted from the statement as given by Captain Waterfield, the following may be mentioned: cotton seeds are exported to Multán, value Rs. 4,703 ; *másh* and *múng* (pulses) imported from Jammú, value Rs. 4,000; *charas*, imported from Jammú, value Rs. 1,200 ; gram exported and imported, aggregate value Rs. 2,720 ; *jawár* and *bájra* exported to Pind Dádan Khán, value Rs. 2,370. The statement is concluded with the following remarks:—

"The external trade is chiefly with the following towns and districts :— The Jammú or Kashmír territory gives *ghí*, *gúr*, timber, *shakkar*, some pulses, turmeric, wool, sheep and goat's skins, *charas*, spices. A great deal of this is through-traffic, and it receives nothing in return. Amritsar and Lahore take *ghí*, wool, oil-jars of skin (*kuppa*) and sacking ; and provide English piece-goods, iron, gold and silver, silk, sugar, spices, soap, some indigo and cattle. Multán and Sakkar take wheat, *gúr*, thread, cotton, cotton-seeds, soap, country cloth, oil, and provide only indigo. Pind Dádan Khán takes grain of all kinds, and provides salt. Sháhpur sends *sajji* and opium ; Siálkot sends *shakkar* ; Hazára sends turmeric ; Gújrán-

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wála sends copper vessels; and Kábul such dried fruits as are required. The trade is just what might have been expected in a thoroughly agricultural district, with only one town that boasts any particular manufactory, that of Jalálpur, where shawls are made by Kashmíri artisans for the Amritsar market. This trade, however, has been long on the decline, and shows no signs of revival."

The local trade of the four principal markets in the district during the year 1883 is given in Chapter VI with the discription of each town. The following note on the imports and exports, as they at present stand, has been furnished by the Deputy Commissioner:—

Exports.

"The principal export trade of the district is in wheat. Before the Railway line was opened, wheat used to be exported to Multán and Sakhar down the rivers Jhelam and Chináb. Now it is carried by rail. Last year wheat was sent down to Karáchi for transport to England in large quantities. The grain was carried directly to the Railway stations without passing through municipalities.

"Mustard was formerly exported to Lahore in small quantities, but last year it was exported in large quantities to Karáchi. Barley is exported in very small quantities to Rawalpindi. *Bájra* is sometimes exported to the neighbouring districts. Rice is sometimes exported to Pind Dádan Khán and Jhelam in small quantities. *Kasumbha* is exported in small quantities to Gújránwála, Siálkot and Ráwalpindi. The oil of mustard, *tára míra*, sesame, and linseed, pressed principally at Haslánwála, in the Phália *tahsíl*, is exported to Pind Dádan Khán, Lahore, and Multán. The extensive flocks and herds that pasture in the *bár* yield large quantities of *ghí*, wool, and hides. *Ghí* is exported to Amritsar and Lahore, and that of the *bár* is much prized. The Khojas of Bhera purchase the hides and horns, and export them to Bombay. Wool of a coarse kind is manufactured into *bhúras*, which are exported to Jammú. Sacks of the goat's hair and of wool are made at Haslánwála, but they only suffice for local demand, and are seldom exported. Fourteen years ago, shawls of Kashmír *pashm* (wool of the finer sort) were manufactured at Jalálpur and Gujrát, and exported to Amritsar for France. Since the Franco-Prussian War the demand for them in that quarter has almost ceased; and now no shawls are manufactured. *Pashmína chadars* of wool of inferior quality, called *Wahábsháhi*, are now manufactured at Jalálpur, and are exported to Ráwalpindi, and also taken by the Khojahs to Hindustán for sale in the winter. Country cloth—the principal marts for which are Shádiwál, Kunja, and Jalálpur—cleaned cotton, and thread, are exported to Ráwalpindi, Pesháwar, and Pind Dádan Khán. For the last two years the outturn of cotton has been less, and the exports have fallen off. *Sutri* and *tát* are made of hemp by the Labánas of Tánda, Kilá Sura Singh, Khori, Bhakharyáli, Buddhan, Hadka, Peroshah, and Buzargwál, and are exported to Ráwalpindi, Gújránwála and Lahore. Soap is manufactured at Haslánwála, and is exported in small quantities to Jammú and Jhelam. Jars and scale-pans of skin are made at Kiránwála in the Kharián *tahsíl*, and are exported to Multán. *Ghí* and oil are always exported in these jars. Lime is manufactured at Haslánwála, in the Phália *tahsíl*, and at Purán in the Kharián *tahsíl*, and what remains after meeting the local demand is exported to Lahore.

Imports.

"The import of European piece-goods has increased during the last five years, as some new shops have been opened in the town of Gujrát. Traders from Bhimbar and the neigbourhood of Jhelam purchase piece-goods from Gujrát. Salt comes from the Khewra Mines, and is exported to Jammú and Kashmír. Sugar (*chíni* or *khand*) is imported from Benáres, Jálandhar, Hoshiárpur and Chandausi. Its import has increased of late

Imports.

years on account of the increased demand for it among the people. It is also exported to Jammú and Kashmír. *Gúr* and *shakkar* are imported from Amritsar, Siálkot, Gúrdáspur, and Jálandhar. Petty traders carry salt on their ponies to Bajwát and bring back *gúr*. *Ghi* of inferior quality comes from the Jammú territory in small quantities; it is not much esteemed. *Múng* and *másh* used to come from Núrpur, Rajauri, and Bhimbar in the Jammú territory; but since the opening of the Railway line, they come to a larger extent from Ferozepore, Ludhiána, and Ráwalpindi. Grain comes mostly from the Mánjha and Málwa tracts. *Begami* rice of superior quality comes from Lahore; and the ordinary kind of rice from the Siálkot district. Turmeric *(haldi)* comes from Bajwát, and from Karáchi, Benares and Saháranpur; and the turmeric from these places is considered to be better than that of Bajwát. Tea comes from Amritsar; but its import has fallen off since the decline of the shawl trade. Apples and pears come from Kashmír in winter, and almonds, raisins and dried fruits come from Kábul. Peaches, oranges, and pomegranates come from Lahore. *Bhang* and *charas* are brought from the Jammú territory; and opium from Jhawarián, in the Sháhpur district, by license-holders, both for consumption in this district and for export to Amritsar. The drugs, spices, and articles sold by *pansáris* come from Amritsar and Karáchi; *zíra* (spice) in small quantities comes from Kashmír.

Wool of the *Wahábsháhi* kinds comes from Amritsar, but its import has decreased since the decline of the shawl trade. *Loís* are brought by Kashmíri traders in winter along with fruits, and are to a small extent purchased in this district from them on their way to Lahore. Cleaned cotton (*rui*) is sometimes imported from Saháranpur, Jagádhri, and Ludhiána, when the cotton crop of the district fails. Gold and silver are imported from Gújránwála, Amritsar, Calcutta and Bombay for making ornaments. Vessels of Benares metal, copper, and brass are imported from Gújránwála and Amritsar, and to a small extent from Pind Dádan Khán and Daska. Their import is increasing. Stones for mills are imported from Benares; their import has increased since the opening of the Railway line. Deodar, *sandal, chírh* logs, and *vala* for rafters are brought down the Jhelam and Chináb from the Jammú territory. Their import is increasing. *Báhis* for bedsteads are brought from the Jammú territory on ponies. Soap is imported from Gújránwála and Amritsar. The import of indigo is decreasing on account of the greater use of aniline colours and European coloured cloth and chintz. Indigo is imported from Khurja and Multán. *Sajji* comes from Sháhpur. *Majíth* is brought from Amritsar, and is to a small extent purchased from the Kábul traders on their way there. Sheep and goats come from the Jammú territory. Cows and buffaloes are brought from Amritsar at the time of the Díwáli fair, and bullocks are brought from the Jhelam district."

Khojah traffic.

During the past 15 years a peculiar form of traffic has sprung up which is in the hands of the Khojahs of the district. *Káfilahs* of these men are in the habit of doing a profitable, though distant, itinerant trade in country cloth goods. Proceeding with capital, they make purchases in Ambála, Delhi, &c., *en route*, and dispose of the wares to the agricultural community of the Lucknow, Cawnpore and other districts in Hindustán, to whom it is more convenient to purchase at their homesteads than to proceed to towns for the purpose. The traders take earnest-money from the purchasers, the goods being sold partly on credit and at profit as high as 25 per cent. over the market prices. All arrears of payment are realised at harvest time. The *Káfilahs* do not always proceed to the same

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Prices, Weights and Measures, and Communications.

Foreign trade.

localities, but vary their visits according to the probable demand for goods. They consisted at first of Khojahs only; their good profits, however, attracted other classes; Kashmírís and even goldsmiths, butchers and others, whose respective trades were not prospering, joining in the above speculation.

Gujrát is one of the districts in which foreign trade is registered, and the following note on the subject has been compiled from recent reports:—

"Trade with Kashmír is registered at Daulatnagar, from which place two roads diverge—one the main road *viá* Bhimbar to Srinagar, and the other leading to Jammú. The value of the trade registered in 1882-83 was:—

	Imports. Rs	Exports. Rs.
Viá Bhimbar	1,41,686	1,16,884
Viá Jammú	80,991	73,289

A list of the imports and exports, given by the District Commissioner, comprises the following:—

Imports.—Cattle, sheep and goats, *banafsha*, fruits, grain. leather, *ghí*, *zírah*, wood; woolen *lúis*, *pashmína*, glass bangles. *Exports.*—Horses, mules, cattle, cotton, cloth, indigo, oil, fruits, salt, spices, sugar, tea, tobacco, and *kúr* (a drug).

SECTION C.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates, interest.

Table No. XXVI gives the retail *bázár* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. Prices rose in 1868-69 owing to the drought, and fell gradually during several years of plenty up till 1872-73. The fall was then hastened by the opening of the railway and increasing importation. In 1877 scarcity in the district and the famine in Kashmír again raised prices generally. Prices fell again at the close of the Kábul war in 1882. In 1872 fuel had risen in price owing to the strong demand for timber and fuel on the new railway; but its price became easier in 1876 when coal was substituted as fuel for the locomotives. The wages of labour ruled high from 1872-76 while the railway line was under construction.

The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures.

Period.	Sale.	Mortgage.
1868-69 to 1873-74 ..	20-2	12-6
1874-75 to 1877-78 ..	21-2	29-7
1878-79 to 1881-82 ..	33-6	35-0

Produce rents varying from one-fourth to one-half gross produce are general. The rate of interest on loans varies according as the advance is made to *zamíndárs* or to money-lenders. On book debts or loans secured by mortgage of land without possession, the rate demanded from *zamíndárs* is 2 annas per rupee per mensem, and when the security is house property or jewels pledged, then 1½ annas. From money-lenders the rate demanded is 8 annas

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Prices, Weights and Measures, and Communications.

per cent. per mensem when jewels are pawned; one per cent. when houses are mortgaged without possession; and $1\frac{1}{2}$ per cent. on book debts. When grain is advanced to *zamíndárs* at seed-time, half as much again is taken at harvest.

Local weights and measures.

Local Land Measure.

1	Ghumao	=		Acre.
1	Bigha	=	$\frac{1}{2}$	Ghumao.
1	Kanal	=	$\frac{1}{4}$	Bigha.
1	Marlah	=	$\frac{1}{20}$	Kanal.
9	Square Sirsai	=	1	Marlah.
2	Gaz	=	1	Sarsai or Karam.

Local Distance.

960	Kurus	=	1	Mile.

Local Grain Measure.

4	Jhawes or handfulls ...	=	1	Paropí.
4	Paropís	=	1	Topa.
16	Topas	=	1	Maund.
200	Topas	=	1	Mani.

Local Weights.

5	Tolás	=	1	Chatták.
4	Chattáks	=	1	Pau.
4	Paus	=	1	Seer.
5	Seers	=	1	Panseri
40	Seers	=	1	Maund.

Communications.

The figures given in the margin show the communications of the district. Table No. XLVI shows the distances, from place to place, as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications.

Communications.	Miles.
Navigable rivers	*118
Railways	72
Metalled roads	55
Unmetalled roads	650

Miles.
*78 Right bank Chinab.
40 Left ,, Jhelam.

Rivers.

The Chináb and Jhelam are both navigable for country craft throughout their courses within the district. The mooring places, ferries and bridges-of-boats, and the distance between them, is shown below, following the downwards course of each river :—

Rivers.	Stations.	Distance in miles.	Remarks.
Chináb	Kurí ...	$2\frac{1}{2}$ miles from Surukhpur, where the Chináb enters the district.	A ferry throughout the year.
	Márí ...	$2\frac{1}{2}$ miles from Kurí ...	Ditto.
	Kuluwal ...	8 ,, ,, Márí ...	Ditto.
	Bhakhariyali ...	5 ,, ,, Kuluwal	Ditto.
	Sodhra ...	3 ,, ,, Bhakhari-yali.	Ditto.
	Kathala ...	8 ,, ,, Sodhra ...	A ferry throughout the year. A train also runs over the Alexandra bridge.
	Khanke* ...	9 ,, ,, Kathala ...	A ferry throughout the year.
	Garhi ...	5 ,, ,, Khanke ..	Ditto.
	Rámnagar ...	9 ,, ,, Garhi ...	Ditto.
	Bahri ...	8 ,, ,, Rámnagar	Ditto.
	Qadirabad ...	5 ,, ,, Bahri ...	Bridge of boats in winter and a ferry in summer.
	Farrukhpur ...	4 ,, ,, Qadirabad	A ferry throughout the year.
	Burj Gahna ...	4 ,, ,, Farrukhpur	Ditto.

* There are mooring places at all the stations. The management of the ferry at Kathala is under the authorities of the Gujrat district, and the income from that ferry is credited to this district. All other ferries and bridges are under the management of the authorities of other districts, and their income is credited to those districts.

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Prices, Weights and Measures, and Communications.

Rivers.

Rivers.	Stations.	Distance in miles.	REMARKS.
JHELAM.	Jhelam ...	6 miles from Bhagnagar, where the Jhelam enters the district.	Bridge of boats in winter and a ferry in summer. There is a subway on the railway bridge for passengers.
	Kot ...	4 miles from Jhelam ...	A ferry throughout the year.
	Khoar ...	6 " " Kot ...	Ditto.
	Puran ...	4 " " Khoar ..	Ditto.
	Rasúl ...	4 " " Puran ...	Ditto.
	Mariyala ...	4 " " Rasúl ...	Ditto.
	Jalálpur Kiknán	11 " " Mariyala...	Ditto.

Railways.

The Punjab Northern State Railway, from Lahore to Peshávar, runs through the district for 36 miles, with stations at Kathála 4 miles, Gujrát 4½ miles, Lála Músa 11½ miles, Kharián 9½ miles, and Khariála 7 miles, on to Naurangábad 4 miles (no railway station). The salt line of the Punjab Northern State Railway runs from Lála Músa towards Khairá for 36 miles, with stations at Jaura 7 miles, Dingáh 7 miles, Phália road 5 miles, Baháuddin 8 miles, and Khairá 4 miles, in the district.

Roads.

The following table shows the principal roads of the district, together with the halting places on them, and the conveniences for travellers to be found at each :—

Route.	Halting place.	Distance in Miles.	Remarks.
Lahore and Peshávar road in the Gujrát district, from Kathála to Naurangábád.	Kathála ...	...	Encamping-ground, *sarài*, district rest-house, road-bungalow, Telegraph office.
	Gujrát ...	5	Encamping-ground, dák bungalow, *Kacheri*, Civil station, road-bungalow, Railway station, Police office, metalled roads 5 miles, Telegraph office.
	Lálá Musá ...	12	Encamping-ground, *sarài*, police station, district rest-house, Railway station, and refreshment-room, metalled road 12 miles, Telegraph office.
	Khárián ...	10	Encamping-ground and well, *sarài*, 2 large wells with steps, *bàolis*, *tahsil* court, police station, railway station, district rest-house, metalled road 10 miles, Telegraph office.
	Kariála ...	6	Railway station, Telegraph office, metalled road 6 miles.
	Naurangábád...	3	No Railway station, but there is a *pakka sarài*, and district rest-house, police station, encamping-ground and well, metalled road 3 miles.
Gujrát to Bhimbar.	Daulatanagar...	12	*Sarài*, and district rest-house and post office, unmetalled road 12 miles.
	Kotlá ...	9	*Sarài* and district rest-house and unmetalled road 9 miles,
Gujrát to Pind Dádan Khán.	Dillanwála ...	9	One drinking well, but the encamping-ground is not demarcated, unmetalled road 9 miles.

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Roads.

Route.	Halting place.	Distance in Miles.	Remarks.
Gujrát to Pind Dádan Khán.	Dingáh ...	13	Encamping-ground and well, *sarái*, district rest-house, Police Station, Post office, unmetalled road 13 miles.
	Mong ...	12	Encamping-ground and well, *sarái*, district rest-house, unmetalled road 13 miles.
P. N. S. Ry. from Lálá Músa to Khewrah.	Lála Musá Jaurah	$7\frac{1}{2}$	Railway station, Telegraph office.
	Dingáh ...	$7\frac{1}{2}$	Railway station, encamping-ground and well, *sarái*, district rest-house, Police station, Telegraph office.
	Phália road ...	6	Railway station, Telegraph office.
	Baháuddin ...	7	Ditto ditto.
	Khairá ..	5	Ditto ditto.
Gujrát to Phália.	Kunjah ...	7	A large town, post office, unmetalled road 7 miles.
	Maggowál ...	6	A large village, post office, unmetalled road 6 miles.
	Pariánwáli ...	8	A large village, police station and rest-house, post office, unmetalled road 8 miles.
	Phália ...	10	*Sarái* and well, encamping-ground not demarcated, and district rest-house, *tahsíl* court, unmetalled road 10 miles.

There are also unmetalled roads :—

(1).—Gujrát towards Siálkot about 10 miles, on which there is no fixed halting place.

(2).—Gujrát to Kariánwálá *viá* Jalálpur, 17 miles, on which there is no halting place; except at Jalálpur, a municipality, where there is a *pakka sarái* and district rest-house, a post office and police station.

The dák bungalow at Gujrát is completely furnished and provided with servants. The police and road bungalows have furniture, cooking utensils and crockery, but no servants. The district rest-houses have furniture, cooking utensils and crockery to a limited extent.

Post offices.

There are Imperial Post offices at Gujrát, Jalálpur, Kunjah, Dingáh, Kádirábád, Daulatanagar, Kariánwálá, Kharián, Kothiála Shekhán, Lakhanwál, Lálá Musá, Maggowál, Phália, Pariánwálá, and village post offices at Shádiwál, Tánda, Kotlá, Bhágowál.

There are Money Orders Offices at Gujrát, Jalálpur, Kunjah, Dingáh, Kádirábád, Daulatanagar, Kariánwálá, Khárián, Kothiálá Shekhán, Lakhanwál, Lálá Musá, Maggowál, Phália and Pariánwálá; and Savings Banks at the above.

Telegraph.

A line of telegraph runs along the whole length of the Punjab Northern State Railway from Kathála to Jhelam, and from Lálá Musá towards Miáni, with a telegraph office at each Railway station.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL.

Chapter V, A.

General Administration.

Executive and Judicial.

The Gujrát district is under the control of the Commissioner of Ráwalpindi, who is assisted by an Additional Commissioner; the former is stationed at Ráwalpindi, and the latter at Lahore. The head-quarter's staff of the district consists of a Deputy Commissioner, a Judicial Assistant and two Extra Assistants. Each *tahsíl* is in charge of a *tahsíldár* assisted by a *náib*. The village revenue staff is shown below:—

Tahsíl.	*Kánúngos* and *náib.*	*Girdáwars.*	*Patwáris* and Assistants.	Remarks.
Gujrát	* 4	4	84	* Includes 1 *Sadr Kánúngo* and his *náib.*
Khárián	2	4	59	
Phálià	1	3	55	
Total ...	7	11	198	

There are three *Munsiffs* in the Gujrát district, *viz.* :—at Gujrát, at Dingah, and at Jalálpur Jatán. The *Munsiff* at Gujrát has jurisdiction over 302 villages, of which 110 villages, are in the eastern portion of *tahsíl* Phália, and lie to the south and east of the road which runs from Dingah to Kádirábád, through Helán and Phália; and 192 villages are in *tahsíl* Gujrát, some of which lie to the west of Gujrát, and the rest about four miles to the eastward. The *Munsiff* at Jalálpur has jurisdiction over 424 villages, of which 69 villages are in *tahsíl* Khárián, and lie to the north and east of the road which runs from Gujrát to Bhimbar; and 355 villages are in *tahsíl* Gujrát outside the jurisdiction of the *Munsiff* at Gujrát. The *Munsiff* at Dingah has jurisdiction over 704 villages, of which 477 villages are in *tahsíl* Khárián, and 277 of *tahsíl* Phália outside the jurisdiction of the *Munsiffs* of Gujrát and Jalálpur.

The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Criminal, Police and Gaols.

There are no Honorary Magistrates in this district. The police force is controlled by a District Superintendent and one Assistant.

The police force is given in the margin. In addition to this force, 900 village watchmen are entertained and paid from the income from house tax. The *thánás* or principal police stations in the district are distributed as follows. There are no police out-posts (*chaukís*) :—

Class of Police.	Total Strength.	Distribution.	
		Standing guards.	Protection and detection.
District (Imperial)	309	43	266
Municipal ..	61	..	61

Chapter V, A.

General Administration.

Criminal, Police and Gaols.

Tahsil Gujrát.

(1) Gujrát.	(3) Gujrát town.
(2) Kariánwálá.	(4) Jalálpur town.

Tahsil Khárián.

(1) Khárián.	(3) Naurangábád.
(2) Lálá Músa.	(4) Dingah.

Tahsil Phálian.

(1) Kothiàla Shekhán.	(2) Pariánwáli.
(3) Kádirábád.	

There is a cattle-pound at each *thána*. The Gujrát district lies within the Ráwalpindi Police Circle under the control of the Deputy Inspector-General of Police at Ráwalpindi.

The district Jail at head-quarters contains accommodation for 228 prisoners. Long term prisoners are transferred. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in Jail for the last five years.

Tribe.	Men.	Women.	Children.
Sansis ..	337	273	*

* 506 are not entered on the register.

The Sánsís are proclaimed under the Criminal Tribes Act, and the number on the register in 1882 is shown in the margin.

Revenue, Taxation, Registration, &c.

The gross revenue collections of the district for the last 14 years, so far as made by the Financial Commissioner, are shown in Table No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV, and XXXIII give further details for Land Revenue, Excise, License-tax, and Stamps respectively. Table No. XXXIIIA shows the number and situation of Registration Offices.

The central distillery for the manufacture of country liquor is situated at Gujrát. Poppy is freely cultivated according to standing rules of the Revenue Department.

Table No. XXXVI gives the income and expenditure from district funds, which are controlled by a committee consisting of 32 members selected and appointed by the Deputy Commissioner from among the leading men of the various *tahsíls*, and of the Civil Surgeon, with the Deputy Commissioner as President. Table No. XLV gives statistics for municipalities themselves, which are noticed in Chapter VI. The income from provincial properties for the last five years is shown below:—

Source of Income.	1877-78.	1878 79.	1879-80.	1880-81.	1881-82.
	Rs.	Rs.	Rs.	Rs.	Rs.
Ferries with boat-bridges ...	13,423	9,910	10,429	12,411	12,000
Ferries without boat-bridges	...	...	...	...	...
Staging bungalows, &c. ..	572	364	351	225	501
Encamping-ground ...	1,023	764	1,067	1,201	975
Cattle-pounds ...	3,385	2,574	3,033	2,538	2,125
Nazúl properties ...	892	1,263	743	1,344	885
Total ..	19,295	14,875	15,623	17,719	16,486

The ferries, bungalows and encamping-grounds have already been noticed at page 94, and the cattle-pounds above. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of the chapter, in which the land revenue administration of the district is treated of.

Chapter V, A.

General Administration.

Statistics of land revenue.

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Source of revenue.	1880-81	1881-82.
	Rs.	Rs.
Surplus warrant *talabanah*	1,154	898
Fisheries	24	8
Revenue, fines and forfeitures	37	42
Other items of miscellaneous land revenue ..	29	53

Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found below in Section B of this Chapter.

Education.

Table No. XXXVII gives figures for the Government and aided, high, middle, and primary schools of the district. The district school is at Gujrát. There is a middle school at Gujrát, Kunjah, Dingah and Jalálpur; and the primary schools are situated at Kunjah, Jalálpur, Maggowál, Thattá Musá, Shádiwál, Hariánwálá, Kathála, Shekhpur, Ladhá Sadhá, Lakhanwál, Bhágowál, Jauráh Jalálpur, Karianwálá, Perosháh, Ghausa, Dharowála, Dowlatnagar, and a branch school at Killádár, Dingáh, Khárián, Gulián, Dhoriá, Khohar, Khori, Kakráli, Chak Diná, Jaurá, Karnáná, Sarái Aurangábád, Malká, Kádirábád, Jokalian, Mangut, Mong, Helan; branch school at Morala, Haslanwálá, Shahidanwáli, at Makhnánwáli, Phaniá, Khawá, Pháriánwáli. The district lies within the Ráwalpindi circle, which forms the charge of the Inspector of Schools at Ráwalpindi.

Table No. XIII gives statistics of education collected at the Census of 1881, and the general state of education has already been described at page 39. There is a Mission School aided by the Government at Gujrát.

Gujrát District School.

The Government school at Gujrát was one of the first established in the Punjab after the annexation, having been founded by Mr. Temple in 1854. It was at first a vernacular school, and English was added to the curriculum in 1859-60. It is pleasantly situated in a shady and picturesque compound immediately outside the city to the north-west and in connection with the Civil Station. It is now called the District School, and contains three departments—high, middle, and primary—being indeed the only High School in existence west of the Rávi. The lower primary school has been transferred to a separate building in the old fort, where the *tahsíl* and municipal buildings are located. The school buildings are new ranges of structures with a quadrangle or court-yard. The site is considerably above the surrounding city, which makes the locality airy and suitable for the boarders whose quarters are here. The school is attended by boys of the city and district. The staff consists of a European head master and native assistants. Nearly a moiety of the scholars are Muhammadans, and about one-third are agriculturists, not residents of the town. The expenditure, numbers on the rolls, &c., for the last five years are shown in the statement at the top of the opposite page.

Chapter V, B.

Land and Land Revenue.

Gujrat District School.

Years.	Number of pupils.	Total expenditure on the school.	Result of Examinations.			
			Matriculation or equivalent examination.	Middle School Examination.	Upper Primary School Examination.	Lower Primary School Examination.
		Rs.				
1878-79 ...	447	14,660	6	21	25	41
1879-80 ...	374	13,136	4	21	24	34
1880-81 ...	425	11,955	1	2	21	35
1881-82 ...	456	11,400	9	14	52	39
1882-83 ...	498	12,192	12	25	44	39

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the Gujrát district. They all are under the control of the Civil Surgeon, Gujrát. The dispensary at Gujrát is in immediate charge of an Assistant Surgeon. The others are in charge of Hospital Assistants and Native Doctors.

Ecclesiastical.

There is a small but pretty Church at Gujrát, capable of seating 24 persons. No Chaplain is posted here. The Chaplain at Jhelam visits the station once a quarter.

Head quarters of other departments.

That portion of the Panjáb Northern State Railway which runs through the district is in charge of the Assistant District Traffic Superintendent at Jhelam, and the Traffic Superintendent Ráwalpindi controls the traffic department. The head office of the former is at Jhelam, and of the latter at Ráwalpindi. The Grand Trunk Road south of Gujrát is under the Executive Engineer Ráwalpindi, Provincial Division, assisted by an Assistant Engineer stationed at Gujrát, who has charge of the public buildings of the district; and both are subordinate to the Superintending Engineer 1st Circle stationd at Ráwalpindi. The telegraph lines and offices are controlled by the Chief Superintendent stationed at Ambála, the Post Office by the Inspecting Post Master, Ráwalpindi Division, and the forests are under the Deputy Conservator, whose head-quarters are at Gújránwálá, assisted by an Assistant Conservator, who also at present resides at Gújránwálá.

SECTION B.—LAND AND LAND REVENUE.

The Sikh system.

The Sikh Government took all they could extract from the cultivator, relaxing in favour of the headmen, who assisted them in the process. To these they gave *ináms*, or what comes to the same thing, they exempted a plough or two of their cultivation from assessment; and these headmen on their part managed the revenue for Government, and village affairs for the community generally; from the latter they collected *malba* to defray the village expenses, perhaps something more, which was illicit. They would manage the waste lands, call in cultivators, &c. These men were thus raised considerably above the rest of the community in rank and influence. The almost universal custom was to pay in grain, the Government portion being assessed by *kankút*, or *batái*. In later times, sometimes money leases would be given, or fixed money-rates on ploughs, or on the *bigah*, levied, but instances of this kind were exceptional, and rarely

Chapter V, B.

Land and Land Revenue.

The Sikh system.

lasted any time. One-half was, according to the Muhammadan rule, the Government share. In the poorer villages one-third would be taken, but generally speaking the full half share would be made up by a larger number of extra charges. In the *bár* and other places where the expenses of bringing the lands under the plough would be unusually great, one-fourth would be assessed as the Government share.

First Summary Settlement, 1846 A.D.

When the Punjab Government came under the supervision of British officers in 1846, Lieutenant Lake, Assistant Resident, made a summary money Settlement of the greater part of the district. He based his assessment mainly upon the average of the payments of the three previous years.

Second Summary Settlement, 1849 A.D.

Again, at annexation in 1849, a second summary Settlement was made by Mr. Melvill, Secretary to the Board of Administration. It was effected at Lahore, and with considerable difficulty. The proprietors came forward unwillingly, and it was a success to have induced them to take up the leases at all. This Settlement gave considerable reduction from the *jamas* fixed by Lieutenant Lake, but of course information was defective ; all kinds of conflicting influences were brought into play, and it was soon found to be both too unequal and in many instances too high to stand.

Revision of 1851-52 A.D.

Accordingly in 1851 a revision was attempted by the District Officer. It had not, however, made much progress, when it became evident that it would not be an improvemnt upon its predecessors. It was therefore cancelled, and matters remained in *statu quo* until 1852. In that year the district was visited by Sir H. Lawrence, who commented with great severity upon the state of things brought to his notice. "There are," he writes, "inequalities in the assessment, as from one anna per *bigha* to two rupees, without any apparent reason or explanation. I visited several villages, the *zamíndárs* of which complained of over-assessment, and their appearance bespeaks great poverty and utter inability to pay the revenue fixed upon them ; whereas it is obvious that villages paying one, two, three, and four anas must in most cases be under-assessed, and render more hard to bear the burdens of their neighbours." In consequence of this exposure the Deputy Commissioner, Mr. Sapte, was instructed to revise the assessment without loss of time, and the work was accomplished in three months. This Settlement proved a good one ; it worked well until the Regular Settlement. It corrected many, and left few inequalities. It gave a reduction of 5·85 per cent. and a rate upon cultivation of Re. 1-10-5. The real rate was, however, considerably below this, as Mr. Sapte excluded from his revenue-paying area a large amount of land nominally *inám*, but of which a great portion really bore taxation. When confirming this Settlement, the Board, in their letter No. 3342 of 28th October 1852, expressed the opinion that it was "moderate and even light,—the rate certainly low."

Regular Settlement, 1852-58 A.D.

A Regular Settlement was begun in 1852 by Mr. (now Sir Richard) Temple, who was succeeded in 1854 by Mr. E. A. Prinsep, and in 1856 by Capt. Mackenzie, who reported the results in 1859. The Settlement was confirmed in 1860 for a term of 10 years, to expire at the end of 1867-68. The assessment of each *tahsíl* is briefly described below. The Settlement came into force from the

beginning of 1855-56 in Phália, of 1856-57 in Khárián, and from 1857-58 in Gujrát, and worked admirably till the revision of 1868 presently to be described.

Assessment Circles of Regular Settlement.

The country was first divided into circles, comprising all contiguous villages, the lands of which were in their main characteristics similar. Thus *bár* lands formed one circle; lands lying on the bank of the rivers, another; undulating or hilly lands a third; low-lying central land receiving yearly enrichment from the overflow of streams a fourth; level lands of a permanent character securing them from the vicissitudes of an uncertain climate a fifth; and so on. Except in one circle no other primary classification of villages or soils was made.

Regular Settlement of *Tahsil* Phália.

The Phália *tahsíl* was first assessed. It contains high land adjoining the *bár* sterile tracts highly impregnated with saltpetre; stiff clay, rich mould and light sandy soils by the river Chináb. The soil is however generally hard and difficult to work, and requiring constant irrigation to render it productive. Cultivation is consequently carried on to a great extent by well-irrigation. It is therefore expensive. There had been no increase in cultivation during the Summary Settlement. That Settlement pressed at a rate of Re. 1-9-0 per acre. It was considered high, although reduced from the previous Summary Settlement 9 per cent. The population numbered only 162 per square mile. The people were mostly Jats of the Gondal, Tárar and Varaich tribes, industrious and good husbandmen. But five villages had completely broken down, five others were held *kham*, more were ready to break. Balances to the amount of 3 and 4 per cent. occurred yearly. Annual advances to the amount of several thousands of rupees were made for building wells, but were to a great extent expended in revenue payments. Upon these considerations taken together with the facts of scant population, deficiency of markets, and prevalence of crime, especially cattle-stealing, it was left that a 10 years' Regular Settlement to be successful must be light. Unless reductions were given to a very considerable extent, there would certainly be no improvement, there might be distress. Eight per cent. reduction was ultimately conceded, giving a rate of Re. 1-2-2 on the cultivated area.

Regular Settlement of *Tahsil* Khárián.

The Khárián *tahsíl* was next assessed. It embraced a great variety of soils. The predominating feature however was the absence of well cultivation. The greater part of the *tahsíl* is unirrigated. The majority of the cultivators is composed of Gújars, with no taste for high farming. The absence of artificial irrigation however is partly owing to the nature of the soil, which is light and does not absolutely require irrigation, and also the great depth of water in most parts of the *tahsíl*. The location of the tribes may originally have been arranged from the same circumstance. There are the undulating lands to the north—the Pabbi with its high and dry and uneven slopes,—the plain Cis-Pabbi, including high *bár* basin-like flood lands, and the river lands on the Jehlam.

Rája Gulab Singh's kárdárship.

In this *tahsíl* agricultural prosperity was of comparatively recent date. It had been mainly brought about by Rája Guláb Singh during his kárdarship between 1891 and 1903 *Sambat*. He brought about this prosperity with great sagacity and by a system of liberal terms. He gave *chahárams* very generally, *i. e.*, the cultivators at

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Land and Land Revenue.

Remarks on the large reductions given

Captain Mackenzie thus discussed his assessments :—

"The reduction is doubtless considerable. Taken with the opinion of the Board of the Summary Settlement, quoted at the outset of this sketch, the present Settlement must be held to be undoubtedly light. And moreover the real extent of relief given cannot be measured by the above figures, for they do not take into consideration the large amount of resumed *lákhiráj* now thrown into the assessed area. Its amount is not exactly ascertainable, because, although nominally very large, a great many claims and alleged holdings were fictitious, and the Summary Settlement rate was on this account much lower in reality than appeared to the Board, when they expressed their opinion that it was decidedly low. Still the amount of extra relief thus given was considerable, amounting to 7·6 per cent. on the Summary Settlement *jama* ; and after a balance of fiction and fact, and allowing for the great increase in cultivation and decrease of exactions of all kinds, I am inclined to state the real diminution in the present payments of the general cultivator at 20 per cent.

Their expediency argued.

"Opinion as to the expediency or inexpediency, necessity or otherwise, of so great a remission of taxation will vary. It will be observed that I have not, in going through the *chaklas*, with one exception, laboured to prove distress or absolute necessity, or a large measure of relief ; and with the patent facts of a revised Summary Settlement reduced from its predecessor, pronounced light, and not found to be in any vital point defective, collections apparently easy, balances almost nil, any difficulty that existed local and not general, the necessity for such liberal concessions will by some be doubtless called in question. But, bearing in mind the transition state of society in the Punjab, its undeveloped resources, the absence of capital, low prices, the uncertainty of climate, the great want of home markets and of the means of export, the novelty of money demands, scarcity of cash, and the short term of the Settlement, it may be doubted whether less indulgent terms would have had any other effect than to retard improvement.

Productive capacity of the district.

"The district may in a general view be called a fertile one ; but fertility of soil under an uncertain climate is but a latent advantage until accompanied by capital and a strong population. These are yet wanting ; thus the best land in the district is yet untilled, *viz.*, the *bár* : cleared and watered, these lands would yield a far greater return than perhaps any other land in the district. But a well costs from Rs. 200 to 300 if built by the labour of the agriculturist and his family. Few have the requisite capital. The closest attention on the part of the *Tahsíldár* and District Officer is necessary to keep existing wells in those high tracts in working order, and at present the required population does not exist. Besides this I am inclined to think that the fertility of the district has been overrated. One-half of the cultivated area is composed of the poorer varieties of soils, while the productive capability of 72 per cent. of the whole is entirely dependent upon the periodical rains. While therefore taken as a whole this district doubtless must, in point of fertility, be considered superior to Jehlam, Ráwalpindi or indeed most of the southern districts of the Punjab, it cannot I imagine be reckoned in any way equal to the Jallandar Doáb or even Gurdáspur or Siálkot. For as regards intrinsic quality of soil, this district can hardly be called in a high degree fertile, and in its productive capabilities, as regards population, capital and general resources, it must rank considerably below our best and most revenue-yielding districts.

Satisfactory results of the assessment.

"I can attest the improvement that has resulted from these light terms. I think I may say that the agricultural community is imbued

Chapter V, B.

Land and Land Revenue.

Satisfactory results of the assessment.

with a spirit of contentment, a feeling that justice has been done to them, that they have received more beneficent consideration than they ever received under former governments, and that their prosperity is ensured. Cultivation has increased, new wells have been sunk, old debts have been paid, ornaments redeemed, and marriages solemnized. It may be that higher terms might have been demanded with perfect theoretical justice, and the same results therefore expected; but the Cottar proprietors of the Punjab are not theoretical reasoners. A full measure of indulgence best secures their appreciation; moderation is the best side to err upon; and if prosperity be the result, the Settlement which created it may perhaps always claim to be approved."

The revision of Settlement, 1868.

In 1865 Colonel Waterfield was directed to revise the Regular Settlement, and he completed and reported his operations in 1868. The new assessments were announced in June and July 1867 for Gujrát, in December 1867 for Phália, and in January 1868 for Kharián. The same assessment circles were adopted as had been followed in the Regular Settlement. The revenue rates framed at each Settlement are shown in detail for each assessment circle at pages 130 to 133 of Colonel Waterfield's report. It was found that the cultivated area had increased by 105,795 acres, the number of ploughs by 23,028, and the total number of wells by 550, since the Settlement of 1858, the actual number of new wells built being 929.

Assessment circles and revenue rates.

Assessment of irrigated land.

In the Settlement of 1868 the old system of assessing irrigated like all other lands by a fixed rate per acre was abandoned; the land being assessed throughout as if unirrigated, and a lump sum being imposed upon each well to represent the additional demand upon irrigation. Colonel Waterfield thus describes the manner in which the new system was received by the people :—"In the Gújrát *tahsíl* it had always been the custom to distribute the revenue demand upon all the land by an equal rate, not drawing any distinction between the kinds of soil, between irrigated and unirrigated lands; the proportion of each description of land in the holding of each proprietor being about equal. At first a heavier water-tax was put upon each well, and a lighter rate upon the land; this met with opposition from the people, represented as they were by the richer and more *well*-possessing portion of the community. They maintained that wells in the Gujrát *tahsíl* were of no great utility, that they were merely an aid in case of dry seasons. The lowering of the water-rate and raising of that upon the land satisfied them, and there was a good deal of justice in what they said. The staple produce of the land is wheat, which covers 45 per cent. of the cultivated area, and its cultivation is increasing owing to the high prices which have prevailed. In ordinary seasons, with an average fall of rain, no doubt it grows quite as luxuriantly in land altogether ignorant of wells; so much of the land of this *tahsíl* receives moisture from hill torrents. In the Phália *tahsíl* the water-rate was favourably received; their cultivation is dependent upon wells, the rainfall being less, and the soil drier and harder. The Khárián *tahsíl* is not much affected by it; wells being so few, the water-rate was not objected to. A good proof of the applicability of the water-rate lies in the fact that, although it was left optional with the community to distribute the total of the water-rate as they might prefer upon wells or land or shares, with reference to the condition of the wells and the value

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Land and Land Revenue.

Results of assessment.

they, really placed upon them, they almost invariably adhered to the new system.

The following table shows the result of the new assessments, which gave an immediate increase of Rs. 32,243, or 5·79 per cent.; the rate per cultivated acre being Rs. 0-15-5 :—

Comparative Assessment.

Tahsil	Assessment circle.	*Jama* of last Settlement.	Present Assessment.						
			Plough jama.		*Revenue rate jama.*		Produce estimate.	*Now assessed.*	
			Former rate on present ploughs.	Present.	Former rate on present area.	Present.		Initial demand.	Final demand.
Gujrat.	Chamb ..	30,575	..	23,166	30,967	27,276	25,765	29,553	29,977
	Nianda ..	20,927	..	17,100	21,779	20,377	20,157	20,484	21,122
	Bet ..	32,190	..	26,514	30,631	31,400	33,369	30,408	31,302
	Jatatar ..	62,310	..	57,575	75,746	70,384	71,416	65,067	68,237
	Bhimbar ..	24,530	..	22,860	32,470	26,831	27,170	25,584	27,309
	Danda Darya ..	11,880	..	12,224	11,994	11,448	12,376	12,085	12,215
	Bulandi ..	51,200	..	54,512	54,161	56,695	61,742	53,409	56,122
	Palahi ..	34,395	..	39,298	38,884	40,967	46,511	35,616	37,946
	Total ..	2,68,007	..	2,53,249	2,96,602	2,84,378	2,98,500	2,72,206	2,84,229
Kharian.	Bet Jehlam ..	13,177	19,227	19,227	12,129	13,447	14,545	12,109	12,379
	Hethar Pabbi ..	47,883	58,408	58,408	47,228	50,788	59,614	50,475	52,370
	Maira ..	25,380	36,120	48,160	28,069	32,789	39,646	30,126	34,025
	Bhimbar ..	19,344	24,744	24,744	20,852	21,489	26,649	21,036	21,346
	Par Pabbi ..	11,154	15,036	15,036	14,911	15,175	19,351	12,640	13,490
	Bulandi ..	21,854	27,993	27,993	24,530	24,701	29,375	24,276	24,785
	Urar Pabbi ..	6,158	8,052	8,052	7,998	7,279	9,188	6,667	7,200
	Total ..	1,43,950	1,89,155	2,10,620	1,55,727	1,65,057	1,98,970	1,57,327	1,65,595
Phalia.	Bet Jehlam ..	18,325	32,615	21,810	24,160	22,941	23,779	20,507	21,712
	Bet 1st Jokalian ..	11,346	25,856	14,544	19,074	14,197	14,801	13,145	14,320
	Bet 2nd Qadirabad	11,230	15,694	11,210	14,011	10,947	12,517	10,804	11,349
	Pakheri ..	23,199	31,056	31,056	40,343	29,446	33,747	26,027	29,689
	Bhimbar ..	5,310	10,320	6,450	10,844	5,698	6,950	5,782	6,475
	Hethar ..	13,879	22,056	16,562	23,762	16,868	19,792	15,575	17,438
	Nakka ..	16,250	30,954	22,110	24,054	19,693	27,272	19,533	21,898
	Bar ..	24,726	40,464	30,348	28,555	26,011	35,097	29,346	33,047
	Akiwala ..	15,341	24,590	22,131	34,427	21,235	31,482	18,836	22,295
	Total ..	1,39,606	2,33,705	1,76,201	2,19,330	1,67,016	2,05,259	1,59,555	1,78,222
	Grand Total ..	5,51,563	..	6,31,068	6,71,609	6,16,144	7,02,133	5,89,088	6,28,046

Currency of Settlement.

The revised Settlements came into force from the expiry of the term of Regular Settlement (end of 1867-68). Government was of opinion that the assessment was far lower than it should have been; and that it sacrificed public revenue unnecessarily; and it at first refused to sanction the demands for a longer period than 10 years. But it was afterwards ascertained that the assessment had been announced for 20 years, and sanction was therefore extended to that period. The areas upon which the revenue is now collected are shown in Table No. XIV, while Table No. XXIX shows the actual revenue for the last 14 years. The statistics given in the following tables throw some light upon the working of the Settlement:—Table No. XXXI—Balances, remissions, and *takávi* advances. Table No. XXXII—Sales and mortagages of land. Table Nos. XXXIII and XXXIIIA—Registration.

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Land and Land Revenue.

Revenue instalments.

The Government revenue is paid in the following instalments :—

Tahsil.	Dates of Intsalments.		Amount paid at	
	Kharif.	*Rabi.*	*Kharif.*	*Rabi.*
Gujrát	December ... February ...	June ... July ...	59,214 59,012	78,571 78,314
Kharián	December ... February ...	June ... July ...	40,595 40,340	42,282 42,073
Phália	December ... February ...	June ... July ...	37,648 37,542	46,887 46,760

In some villages half of the revenue is paid in *rabi* and the other half in *kharif*, while in others three-fifths is paid in *rabi* and two-fifths in *kharif*; whereas in the villages near the Pabbi in the Khárián *tahsil*, where the produce in *rabi* is not so good as in *kharif*, two-fifths is paid in *rabi* and three-fifths in *kharif*. Throughout the district half of the *kharif* instalments is paid in December and half in February, and in *rabi* also half is paid in June and half in July.

Cesses.

The cesses collected in addition to the land revenue are as follows :—

Cess.	Gujrát.			Kharián.			Phália.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Local rates	8	5	4	8	5	4	8	5	4
Road	1	0	0	1	0	0	1	0	0
Schools	1	0	0	1	0	0	1	0	0
Post (district)	0	8	0	0	8	0	0	8	0
Lambardári	5	0	0	5	0	0	5	0	0
Chief headmen (*sarpanch*)	1	0	0	1	0	0	1	0	0
Zaildárs	1	0	0	1	0	0	4	0	0
Patwáris	4	12	0	4	12	0	4	12	0
Total	22	9	4	22	9	4	25	9	4

Government lands, forests, &c.

Table No. XVII shows the area and income of Government estates; while Table No. XIX shows the area of land acquired by Government for public purposes. The forests have already been noticed at page 81.

A considerable area in this district was demarcated during the proceedings of the first Regular Settlement, as the property of the State. The preserves or *rakhs* are 17 in number. The largest comprises the whole area of the Pabbi range; of the remainder, 13 lie in the *bàr* country of the Phália *tahsil*. Many small islands (*belas*) in the beds of the Chináb and Jehlam are also the property of the State. Captain Mackenzie explains the principle upon which these *rakhs* were demarcated and declared Government property as follows :—

"Land, however, remained, especially towards the south, greatly out of proportion to the capabilities, numbers, and resources of the population. The *bár* people had their mainstay principally in cattle, not in agriculture. The consequence was the establishment of *tirni*. This tax was in force

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for most of the time of Rája Guláb Singh's kárdárship. The *iláqa* of Dingah, consisting of about 120 villages, was estimated to yield Rs. 10,000 *tirni*. This tax, however, was overlooked during our early assessments, and it would be neither politic nor just to revive it, for our subsequent policy involved the appropriation as Government *rakhs* of all excessive waste, and of the remainder a considerable portion is being brought under the plough. The general rule when making such appropriation was to leave uncultivated land in the proportion of 5 to 1 of cultivated ; and it has been wisely determined that until this large extent of culturable but uncultivated land within the area of villages be brought considerably under the plough, these *rakhs* shall not, as a rule, be leased for purposes of cultivation. While, therefore, we justified the renunciation of *tirni*, no real hardship was felt by the village proprietors. I have said that cultivation is being increased, but it will doubtless take a long time to bring all these uncultivated tracts into cultivation. This much, however, may be hoped for, and is, indeed, in some measure already achieved, that the people will soon depend upon the produce of their cultivation, and not upon their cattle, for subsistence. When we came to assess, only 36 per cent. of the total area was found to be cultivated."

Colonel Waterfield gives the names and areas of the 17 *rakhs* as follows :—

Detail of Government Preserves.

Tahsíl.	Name.	Area in Acres.	*Tahsíl.*	Name.	Area in Acres.
Gujrát ...	Dhúl ...	558		Brought forward	35,460
	Mári ...	935	Phália-*contd.*	Bhúchar ...	475
Khárián ...	Shah Kúli ...	18		Gohar ...	2,547
	Pabbi ...	26,452		Búkan ...	1,892
Phália ..	Katalgarh ...	939		Bhikhi ...	3,510
	Taráníwáli ...	393		Shahídánwáli	569
	Wású ...	1,149		Chimmon ...	2,560
	Sohâwa (new)	1,404		Tibbi Tárar ...	209
	Sohâwa (old)	3,612		Rakh Rasúl ...	...
	Carried over...	35,460		Total ...	53,361

Since 1871-72 these preserves, together with the islands of the Chináb and Jehlam, have been made over to the Forest Department. For three years preceding the transfer the total revenue derived from them was as under :—

		Rs.
In 1868-69 ...	...	... 15,739
,, 1869-70 ...	...	... 17,948
,, 1870-71 ...	...	... 22,852

For purposes of pasturage they are much valued by the people, a large number of villages being said to be dependent upon them for the support of surplus cattle, young stock and milch-kine out of milk; and as long ago as 1868 they used to let at from 6 to 8 annas an acre for grazing purposes, notwithstanding that the greater number of them are situated in the Phália *bár*.

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages, and plots, and the area of land of which the revenue is assigned for the amount of that revenue, the period of assignment and the number of assignees for each *tahsíl* as the figures stood in 1881-82. Further details are given at page 111.

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Treatment of Revenue assignments at regular Settlement.

At the Regular Settlement 42,820 acres of *maáfi* and *inám* lands representing a revenue of Rs. 20,162 held by 3,335 individuals, were resumed. Captain Mackenzie thus discusses the policy of the resumptions:—

"It will be seen that I have placed all free tenures under two broad distinctions of *maáfi* and *ináms*; the former comprised for the most part *dharmarths* and religious grants for the support of *masjids*, shrines, tombs, &c. Educational or village service grants were few. I think I may state the mode of treatment to have been as follows:—*Boná fide maáfis* were upheld for life unless the incumbent's possession was of very late date, say since British rule. *Ináms* and *chahárams* were resumed and curtailed, consideration being had only to the necessities, from their previous habits, of the holders. The *lambardári* allowance compensated to some extent for these resumptions.

Its effects.

"The effect of this treatment, which was on the side of severity, is not yet fully developed. It might, I am inclined to think, have been beneficially more lenient. There will be some room for this hereafter (as regards the grants upheld) as they lapse; the *inámdárs* have suffered most. At the time of investigation, the nature of the *inám* was not, I think, fully apprehended. I was myself too much inclined to consider it in the light of a *málguzár's* profits alone. I have since seen that it was more properly only a part of a considerable margin left to the village manager, or *chaudri* of the *iláqa*, of which *malba* and other items, which we term illicit gains, formed a considerable portion also. The demeanour of the *inámdárs* at the time of enquiry did not tend to correct this partial view. They saw a general investigation in progress, having for its principle resumption. They silently acquiesced, not doubting that their illicit gains would be still obtainable. Subsequently, when too late, they were undeceived by the exactness of the *jamábandí*, grounded upon the precise *khewat* paper, precluding such exactions. The dissatisfaction is not so great as might have been expected; but I think the resumptions might, with greater policy, have been more sparing, especially in the cases of the *chaudrís*. The religious grants consist in the grant of small plots, the produce of which was assigned for the maintenance of the *masjid*, *ulma*, or *mujáwar*. I think these have been well resumed. If the *zamíndárs* take interest in their religion, it is easy for them to place a portion of land as a support to their *masjid*, *khárij bách*."

Zaildár's and chief head-men's grants and allowances.

To the above remarks Captain Mackenzie eventually added a note to the effect that he had again examined the matter, and was inclined to think that the old holders of the resumed *ináms* "had not as a body any reasonable ground of complaint;" but he submitted for consideration a list of those cases in which he thought the resumptions had worked hardship. No action however was taken on these recommendations till the revised Settlement, when *zaildárs* were appointed. The grants first made to these men, the faults of the system, and the manner in which they were rectified, will appear from the following extracts from proceedings dated 1868:—

"The *zaildárs* themselves and head *lambardárs* received a certain amount of culturable waste land as *inám* within their own villages, and this amount was regulated entirely by the cultivated area of that particular village (be it large or small), as they received about two acres for every 100 acres under cultivation. This system, though it worked with tolerable fairness among the large number of head *lambardárs* appointed (as each receives an *inám* proportionate to the size of the village and the amount of his responsibility), yet led to great inequality in the remuneration of the *zaildárs* or *chaudrís*, and was not at all in proportion to their position

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Land and Land Revenue.

Zaildár's and chief head-men's grants and allowances.

or rank with reference to each other. Where villages have large culturable areas, it was possible to rectify this, and, by increasing the grant from waste lands, to bring the holders into their proper position with reference to each other. But there are several villages (in the Gujrát *tahsíl* more especially) where no culturable waste area at all exists; and here the cultivated area, according to the scale laid down, was very often, in small villages, quite insufficient. It was proposed, therefore, to form the *zaildárs* into three classes, and to bring them as nearly as possible upon terms of equality. In those villages where there is no culturable area, the amount of cultivated area that they receive as head *lambardárs* of their villages was deducted, and an average income was made up to them, by allowing them to hold a certain proportion of their own personal cultivation at half *jama* rates. This can be resumed on the death of the original grantee, or continued to the successor in his own holding, as Government may think fit, with reference to *his* claims alone."

This was duly carried out; and in 1,452 cases, 11,618 acres were given in *inám* for village service to *zaildárs* and head *lambardárs*. In addition to this, 1,737 acres of land were granted to individuals at half *jama* rates, the Government demand sacrificed being Rs. 785.

Revenue assignments at Regular Settlement.

The following table shows the revenue assignments as they stood at the revision of Settlement of 1868 :—

Detail of revenue assignments.	*Perpetual.*			*For two generations.*			*For life.*			*Pending the will of Government.*			*Total.*		
	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.	No. of grants.	Acres.	Government demand.
In behalf of Muhammadan institutions ..	139	1,085	1,217	..	..	..	..	..	..	..	..	..	139	1,085	1,217
In behalf of Sikh institutions ..	3	17	17	..	..	..	..	..	..	..	..	..	3	17	17
In behalf of Hindu institutions ..	13	298	667	..	..	..	..	..	...	..	..	..	13	298	667
In aid of charity	..	..	..	5	132	138	1,667	11,137	12,097	..	..	..	1,672	11,269	12,235
For village service ..	..	..	..	..	..	..	1,579	14,953	9,980	328	779	1,058	1,907	15,732	11,038
Total ..	155	1,400	1,901	5	132	138	3,246	26,090	22,077	328	779	1,058	3,734	28,401	25,174

The proprietary and cultivating rights of revenue assignees in the lands, of which the Government demand has been alienated in their behalf, stood as follows in 1868 :—

Abstract showing the property and cultivation of maàfidàrs.

Number.	Name of *tahsìl*.	Total *maàfi* land.	No. of individuals.	Cultivation of *maàfidars*. Their own property. No. of individuals.	Their own property. Area in acres.	As hereditary tenants. No. of individuals.	As hereditary tenants. Area in acres.	As non-hereditary tenants. No. of individuals.	As non-hereditary tenants. Area in acres.	Land of *maàfidars* under other cultivators. Number of individuals.	Receiving Government revenue. In cash.	Receiving Government revenue. In grain (*batài*).
1	Gujrát	12,324	7,133	504	2,512	363	1,084	348	1,509	5,918	5,950	1,269
2	Kharián	9,296	2,152	527	3,562	207	1,029	448	4,412	970	293	...
3	Phália	6,781	2,338	174	522	26	71	80	333	2,058	5,709	146
	Total...	28,401	11,623	1,205	6,596	596	2,184	876	6,254	8,946	11,952	1,415

CHAPTER VI.

TOWNS AND MUNICIPALITIES.

Chapter VI.

Towns and Municipalities.

General statistics of towns.

At the Census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule, the following places were returned as the towns of the Gújrát district:—

Tahsíl.	Town.	Persons.	Males.	Females.
Gújrát ...	Gújrát ...	18,743	9,577	9,166
	Jalálpur ...	12,839	6,665	6,174
	Kunjáh ...	5,799	3,009	2,790
Khárián ...	Dingah ...	5,015	2,602	2,413

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII; while further particulars will be found in the Census Report in Table No. XIX and its appendix, and Table No. XX. The remainder of this Chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

Gújrát town. Description.

The town of Gújrát lies in north latitude 32°35′ and east longitude 74° 7′, and it contains a population of 18,743 souls. It is situated about five miles from the present bed of the river Chináb. The town slopes gently upwards towards the fort, the remains of which form its highest point. The country round is wooded, and some fruit and flower gardens exist near the town; there are some high houses and a few minarets appearing through and above the trees, making the approach agreeable. The suburbs stretch out in every direction save towards the west; Garhi Sháhdaula is the largest. To the north, about a mile from the town, lie the Civil lines and principal public offices. The *tahsíl* and *munsiff's* courts are situated in the fort, in native fashioned buildings. The town is traversed by three main streets running respectively from east to west, from north-west to east, and from north to south. The last is a fine open street called the Nawá Bázár passing throughout the eastern quarter. This *bázár* opens out into a commodious market place opposite the eastern entrance to the fort, and in this is situated the octroi office. The majority of the houses of the town are of fairly solid build, but most of the streets with the above exception are very narrow and very irregular, as usual in native cities. They are however well paved; and the drainage and the sanitary arrangements are very good, being greatly facilitated by the elevated position of the town and the ample water-supply which is obtained from wells in the town. The principal buildings of antiquarian or architectural interest within the town, are the Imperial bath-house known as *hamám* constructed

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Gújrát town. Description.

by the Emperor Akbar; the Imperial well with steps known as the *báoli*; the shrine of Sháhdaula Sáhib in the Garhi Sháhdaula; and the old Muhammadan cemetery at Begampurá, which contains an old tomb, where a lady of rank was buried in A.H. 1122. Close by there is an old mosque.

In the centre of the town lies the fort, which was built by Akbar, and the brick walls of which are 20 to 30 feet in height. It has two entrances on the east and west faces, and would have been a formidable obstacle to an unscientific enemy unprovided with artillery; dwellings have been extensively erected both on its ramparts and close underneath its walls, which are a source of anxiety to the district authorities, as portions of them often fall after heavy rains. The ruins of a brick viaduct which passes from the Garhi Sháhdaula to the east and north of the city for a distance of half a mile, are attributed to the famous saint Sháhdaula (see below). The viaduct is said to have been devised to secure dry footing at this part of the city environs, during floods of the Bhimbar and Sháhdaula *nálás*. The portion of the work which forms the bridge of arches over the Sháhdaula *nálá*, still in a good state of preservation, and of solid construction, is a work of great benefit to the community. He is also said to have constructed useful works in Siálkot, and several wells on the Lahore and Gujrát road-side. Sháhdaula was a Pathán and claimed descent from the Emperor Bahlol Sháh Lodi; at the same time the Gújars assert that he belonged to their class, and the present high priest at the shrine professes to be a Saiyad. At this *khángáh* are domiciled human deformities known as Sháhdaula's *chúhas* (rats). The popular belief is that the priest undertakes to cause children to be born in childless homes on condition of the parents consenting at the shrine to relinquish to him their first-born child, which is then said to be born rat-headed. There are at present about a dozen rat-headed men, women, and children attached to the *khángáh*; they are wretched looking imbeciles, with little or no forehead, and sharp features, which in a manner justifies the appellation of "rat-head." They are very shy and most of them are mute; some are said to have been brought from great distances—Kashmír, Kábul, Multán, Lahore, Amritsar, &c. The fact is simply that such deformed children are occasionally born, and that the Sháhdaula priests lose no opportunity of acquiring them, as they are found to be profitable in marking the identity of a priest or disciple of the celebrated Sháhdaula shrine in his alms-collecting rounds among his distant constituents, each disciple being usually accompanied on his tours by a rat-faced deformity; and the fostering of superstitious stories regarding these unfortunates tends to increase the reverence and liberality shown to the Sháhdaula priesthood. There is strong reason to fear that some of them are helped into idiocy by superstitious parents compressing their heads in infancy between boards or bandages in order to fit them for this shrine, as *chúhás*; but of course no body will admit this, and they are commonly reputed to be born thus as a mark of divine wrath, on parents who have wilfully failed to keep a vow of one sort or another.

The shrine of Sháhdaula situate to the north of the city, is known and revered throughout the Punjab, and lends its name to the

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Gújrát town. Description.

city, which is known as "Gujrát Sháhdaula-wála." The people have a legend that the old saint Sháhdaula, having for some reason taken a dislike to orchards, uttered a great curse on the district that it never should produce fruit trees; and in consequence of this curse it is that no orchards are anywhere to be seen, and even the mango cannot grow. They admit however that the curse is now being evaded or disregarded more and more. The Civil station is picturesque, being prettily wooded, and with a good view of the Adhi Dhák and Pír Panjál ranges of hills. There are attractive public gardens, and the grounds of the *báradari*, the residence of the District Officer, which lie in the right angle formed by the roads to Kashmír and Siálkot, have a park-like appearance, which adds much to the beauty of the station.

History.

The stories preserved by tradition concerning the early history of the town of Gujrát have been briefly recorded in Chapter II. It is certain that the site shows traces of early occupation; and, if any weight is to be attributed to tradition, two cities had been built and fallen to decay upon it, before the foundation of the present town. The second city, restored according to General Cunningham by one Ali Khán, is said upon the same authority to have been destroyed in A.D. 1303, a year which was signalized by an invasion of Moghals during the reign at Dehli of Alá-ud-dín Khilji;* and Bahlol Lodi moved the seat of government to the town of Bahlolpur which he founded (A.D. 1540) on the Chináb, 23 miles north-east of Gujrát. Nearly 100 years later, the attention first of Sher Sháh during his brief reign, and subsequently of Akbar, was devoted for a time to the affairs of the Chaj Doáb, the result being the foundation of the present town of Gujrát. It is not certain, though Captain Mackenzie appears to think it probable, that Sher Sháh had any hand in this matter. Akbar's part is the subject of a very definite tradition. In those days, as pointed out by Captain Mackenzie, there was no stronghold in the Chaj Doáb to mark the imperial power; and seeking a locality for a fort, Akbar was probably attracted to the present site by the traces of ancient occupation, and perhaps by the existence of ruins from which material could be extracted on the spot. Working skilfully upon the hereditary rivalry between the Jats and Gújars of the neighbourhood, he induced the latter to furnish half the necessary funds,† permitting them in return to hold for him the citadel when finished, although the surrounding territory belonged to the Jats. The fort thus founded took the joint name of Gujrát Akbarábád. Its outline is now hardly traceable, the fortifications having been renewed upon a larger scale by Sirdár Gújar Singh.

* Captain Mackenzie is confused upon this point. He states the second city to have been destroyed by *Mahmúd of Ghazni* in *Sambat* 1350 (=A.D. 1293); but Mahmúd's invasions were from A.D. 1001 to 1026. The date approximately coincides with that given by General Cunningham. As to the Moghal invasions, see Elphinstone, *Hist. Ind.*, pp. 391-92 and 394.

† Captain Mackenzie says:—"The story goes on to say that according to the old Asiatic principle of '*nimak az Sirkár, árad az bázár*,' the Emperor proposed that the inhabitants of the country should bear half the expense. But the Jats, in whose section of the Doáb it was situated, objected, and the Emperor was obliged to turn for assistance to the Gújars, who inhabited the neighbouring country to the west. The sum required was 1¼ *lakh*, but the idea of having a Gújar fort in the country of the Jats was so tempting that the Gújars agreed to raise the money."

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History.

Some of the imperial buildings, however, especially a *báoli* or covered well, and a bath-house *(hammám)*, still exist and are in use. During the reign of Sháh Jahán, Gújrát became the residence of Pír Sháh-daula, a saint of great repute, who, from the rich offerings made to him, is said to have spent freely upon the adornment of the town and its suburbs (see above). The ruins of a brick viaduct extending to the north and north-east of the city, are still pointed to as a testimony to his liberality.

During the long years which saw the decay of the Moghal power, the district was overrun by the Ghakkars of Ráwalpindi, who probably established themselves at Gújrát in 1741. The country also suffered at the same time from the ravages of Ahmad Sháh Durání, while about this period the Sikh power had been asserting itself in the Eastern Punjab. In 1765, Sirdár Gújar Singh, head of the Bhangi *misl*, crossed the river Chináb and defeated the Ghakkar chief, and extended his dominions to the banks of the Jhelam. In 1846, Gújrát came under the supervision of the British officials, and a Settlement was made under orders of the Provisional Government at Lahore. Two years later, this district became the theatre for the series of important battles which decided the event of the second Sikh war. A battle was fought at Sadullapur, 16 miles off, between the British forces and Sher Singh's Sikh army, after which the Sikh General retired northward between the Jhelam and the Pabbi hills, and at Chilliánwála the bloody battle was fought and won by the British. On 13th January 1849, Sher Singh again marched south-wards, the British Army pressed him; and on the 22nd February 1849, he turned to fight at Gújrát. The decisive engagement which ensued broke irretrievably the power of the Sikhs.

Taxation, trade, &c.

The municipality of Gújrát was first constituted in 1866. It is of the 2nd class, and the committee consists of the Deputy Commissioner as President, the Civil Surgeon, District Superintendent of Police, are *ex-officio* members, and twelve non-official members, all nominated by the Deputy Commissioner. Table No. XLV shows the income of the municipality for the last few years. It is derived from octroi levied on the value of almost all goods brought within municipal limits. Gújrát is the great commercial town of the district, collecting wheat, pulses, oil-seeds from the interior of the district and surrounding towns and villages. It is also the chief *entrepôt* for piece-goods, raw iron and other Europe goods, which are imported from Europe. Some of the grain-dealers and commercial houses have very large dealings, and there are several native banking houses of high standing. A large traffic in dried fruits, from Kashmír, passes through Gújrát since the Punjab Northern State Railway has been opened from Lahore to Pesháwar. The chief local manufacture is shawls, embroidery, native cloths and *pashmína* work (though much on the decline now). The brass vessels of Gújrát are well known, and the boot-makers supply boots and shoes to many native regiments in distant parts of the Punjab. The *koftgari* and carpenters' work of Gújrát is famous. It has already been described in Chapter IV (page 86). The following table gives certain statistics of the trade of the municipal town of Gújrát for the five years ending 1882-83:—

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Taxation, trade, &c.

Articles of merchandise.	Whence imported.	VALUE IN RUPEES.				
		GUJRAT.				
		1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
		Rs.	Rs.	Rs.	Rs.	Rs.
Sugar ..	Gadh, in Hoshiarpur district, Darp in Sialkot and Gurdaspur ..	4,534	44,541	50,063	45,955	42,570
Gur ..	Sialkot, Bajwat and Jokalian, in Gujrat ..	11,035	12,085	15,470	12,625	15,545
Shakkar ..	Darp and Rajwat ..	7,665	10,075	15,000	8,500	9,675
Turmeric ..	Hazara and Namakot, in Gurdaspur ..	1,890	2,412	3,288	2,550	1,362
Wheat ..	Gujrat district ..	1,24,258	1,36,294	1,30,221	1,70,062	1,81,777
Indigo ..	Multan and Khurjah ..	4,150	4,050	3,610	3,250	3,170
Country cloth	Jammu and Gujrat district	498	498	1,418	920	1,188
Salt ..	Pind Dadan Khan ..	12,025	9,425	10,520	11,375	11,982
Magenta ..	Dera Ismail Khan, Kohat and Kabul ..	550	530	310	400	740
Cloth ..	Amritsar ..	57,200	85,360	77,760	1,50,240	1,53,692
Wool ..	Amritsar, Nurpur in Gurdarpur, and Jammu ..	..	..	..	..	..
Sajji ..	Jhang and Chiniot ..	230	270	174	350	270
Soap ..	Amritsar and Haslanwala, in Gujrat ..	700	750	800	850	950
Medicines ..	Miscellaneous places ..	2,100	2,050	3,990	3,260	3,350
Tea ..	Kangra, Kashmir and Amritsar ..	125	200	300	275	300
Charas ..	Kulu, Jammu territory ..	300	360	420	390	435
Cinnamon, large.	Amritsar ..	5,500	6,250	8,030	7,270	6,330
Ghi ..	Gujrat district ..	6,000	11,460	18,760	19,040	21,200
Honey ..	Batala, Jammu territory ..	16	20	24	28	32
	Total ..	2,74,776	3,26,630	3,40,158	4,37,340	4,54,568

Institutions and public buildings.

The principal institutions of this town are the Government district school and the Mission school. The school buildings are both good structures; and the education imparted in the Government school is up to the Entrance; that in the Mission school up to the Middle school standard. The remaining public buildings and offices are the Deputy Commissioner's court and district offices, the treasury building, police office, police lines, post office, dispensary building, the *báradari* building, the church and the staging-bungalow. On the southern side of the town are the garden and tank, known as Paske's garden and tank, the jail and *thána*, and the Grand Trunk road; and further on is the line of the Punjab Northern State Railway, with Railway station and telegraph office. Within the town there are a *sarái*, a police *thána*, and a branch school. The public gardens commonly known as the *báradari* garden, the dak bungalow garden, and the church garden, are all on the north side of the town. The town hall where the municipal meetings are held, the *tahsíl* and police station, also a branch of the district school, are all situated in the fort which lies in the heart of the town. The jail was formerly in the civil station, but as it was washed down by a flood of the neighbouring Bhimbar river, the prisoners are located in the masonry *sarái* at the south-west corner of the town. The district school is outside and near the north face of the town, and at the south is a neatly laid out plot of ground with tank and fountain called Paske's garden, the daily resort of loungers, and much appreciated by the native community. This garden was instituted by Colonel Paske, formerly Deputy Commissioner of Gújrát, and has been lately greatly improved. There are also

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Institution and public buildings.

other masonry tanks of comparatively recent date constructed by bankers for the benefit of the public. There are 69 mosques and 52 temples and 11 *dharmsálás*, or places of worship of Mahomedans, Hindus, and Sikhs respectively in the city and environs of Gújrát. The railway station lies about a mile to the south-west of the city, and the military encamping-gronnd nearly a mile to the north-west. There are two shops where European miscellaneous merchandize, wines, &c., are sold ; these are at the north-east entrance of the town.

Population and vital statistics.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	17,321	9,496	7,825
	1881	18,743	9,577	9,166
Municipal limits ..	1868	15,907	..	..
	1875	17,401	..	..
	1881	17,815	..	..

The population at the enumerations of 1868, 1875 and 1881 is shown in the margin.

Towns or suburb.	Population.	
	1868.	1881.
Gujrat town	14,905	16,405
Garhi Musallian	1,035	558
Fatahpur		852
Nurpur, Ranghpur	541	847
Civil lines	840	581

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the Census of 1868, are taken from the published tables of the Census of 1875 ; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent Census.

Year.	Birth-rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ..	..	..	..	20	20	20
1869 ..	..	..	..	24	25	23
1870 ..	29	31	27	44	40	48
1871 ..	46	42	50	43	42	44
1872 ..	38	20	18	34	30	40
1873 ..	49	26	22	33	36	30
1874 ..	54	28	26	27	25	28
1875 ..	52	26	25	34	31	38
1876 ..	47	24	23	43	39	47
1877 ..	46	23	23	22	20	24
1878 ..	42	21	21	37	36	37
1879 ..	37	19	18	31	32	29
1880 ..	46	24	22	20	21	19
1881 ..	49	26	23	24	25	24
Average ..	46	24	22	32	31	33

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Jalálpur Town.

Jalálpur town is a municipal town in Gújrát district, Panjáb, situated in latitude 32° 21′ 35″ north, longitude 74° 15′ east, eight miles north-east of Gújrát. Its population is 12,839 souls. It forms the principal trade mart of the district, and has a considerable manufacture of shawls, the work of a Kashmíri colony, which are exported chiefly to Amritsar. It has a *bázár*, a *thána*, a school-house, dispensary, and municipal committee house. The municipal committee consists of eight members appointed by the Deputy Commissioner. Table No. XLV shows the income of this municipality for the last few years;

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Jalálpur Town.

it is derived from octroi levied on the value of almost all goods brought within the municipal limits. Jalálpur is well situated in a fine open and highly cultivated country, at the cross-road leading respectively to Siálkot, Jhelam, Jammu and Gújrát. It has a good *bázár* of shops through the town from north to south, and a large number of well built houses; a well attended Government school; Town hall for municipal meetings, and a commodious *sarái* with accommodation for European travellers. Jalálpur is said to have been founded by a Gújar called Jalál in the time of Akbar, and rose to importance by its shawl manufactures which were introduced some 43 years ago, when the great famine in Kashmír known as the *markan* caused a large number of Kashmíri weavers to emigrate to the Punjab and ply their trade in Amritsar, Jalálpur, &c. The manufacture increased largely under British rule, but has declined since the Franco-Prussian war, as France was the chief European market for this class of goods, and has not recovered its demand for the article. The trade however is still better than it was before the annexation of the Punjab. It shows occasional signs of revival, and will probably not further deteriorate. Shawl-weaving is also practised in the town of Gújrát, but not to the same extent as in Jalálpur.

The number of persons employed in shawl-weaving, embroidery and cognate manufactures was, in 1869, 2,267, in 1876, 1,300. The value of goods of the above description produced from 1869 to 1882 and the number of persons employed in each year, from 1877-82, are given in the marginal table. The large population of shawl-weavers are all deeply in debt. When a lad has acquired sufficient dexterity to weave the intricate patterns in vogue, his master considers him to be indebted to himself in the sum which it has cost to maintain him while he was learning the trade. With this load of debt as a commencement, it is not strange that no one ever makes enough by his subsequent labour to work off debt, interest, and successive advances. The *shágirds* or workmen are therefore in a condition little better than that of slaves, and by a custom of the trade, when a workman leaves one master for another, the second takes over the debt and pays the old master in full. This keeps up the income of the masters, but does not benefit the workmen; and they consequently begin to desert in large numbers, and with the aid of rival masters to cause great derangement in the manufacture. The legislature passed an Act XIII of 1859 providing a summary remedy for such breaches of contract, under which large numbers of disputes are satisfactorily adjusted. The table given on the opposite page gives certain statistics of the trade of Jalálpur town for the five years ending 1882-83.

Year.		Persons employed	Value of goods.
1869	..	..	2,12,125
1870	..	..	1,59,094
1871	..	..	90,550
1872	..	..	1,45,400
1873	..	..	1,95,525
1874	..	..	1,82,140
1875	..	..	1,75,310
1876	..	..	1,59,895
1877	..	1,200	1,25,230
1878	..	1,220	1,00,360
1879	..	1,180	70,245
1880	..	1,150	60,372
1881	..	1,110	55,115
1882	..	840	45,230

The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	15,526	8,324	7,202
	1881	12,839	6,665	6,174
Municipal limits ..	1868	15,626	..	..
	1875	14,014	..	..
	1881	12,839	..	..

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Towns and Municipalities.

Jalálpur Town.

Arrticles of merchandise.	Whence imported.	VALUE IN RUPEES. Jalalpur Town. 1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
		Rs.	Rs.	Rs.	Rs.	Rs.
Sugar ..	Gadh, in Hoshiarpur district, Darp in Sialkot and Gurdaspur ..	30,940	28,600	27,625	26,910	31,714
Gur ..	Sialkot, Bajwat and Jokalian, in Gujrat ..	10,000	10,075	10,165	10,025	10,000
Shakkar ..	Darp and Bajwat ..	10,205	10,205	10,150	10,035	10,205
Turmeric ..	Hazara and Namakot, in Gurdaspur ..	1,908	1,500	1,210	1,650	1,884
Wheat ..	Gujrat district ..	1,13,400	1,01,400	1,23,775	1,15,875	1,11,153
Indigo ..	Multan and Khurjah ..	3,960	4,200	3,060	4,800	3,600
Country cloth	Jammu and Gujrat district..	2,540	24,280	23,000	23,230	24,766
Salt ..	Pind Dadan Khan ..	12,675	12,025	11,700	10,400	11,375
Magenta ..	Dera Ismail Khan, Kohat and Kabul ..	1,100	1,200	1,150	1,300	1,250
Cloth ..	Amritsar ..	64,720	64,800	72,400	66,000	63,006
Wool ..	Amritsar, Nurpur in Gurdaspur, and Jammu ..	..	..	..	..	..
Sajji ..	Jhang and Chiniot ..	220	190	180	260	304
Soap ..	Amritsar and Haslanwala in Gujrat ..	230	260	250	180	210
Medicines ..	Miscellaueous places ..	2,080	2,300	2,250	2,010	2,106
Tea ..	Kangra, Kashmir and Amritsar ..	200	325	250	325	400
Charas ..	Kulu, Jammu territory ..	75	90	45	99	500
Cinnamon, large ..	Amritsar ..	11,100	10,200	10,500	10,150	11,000
Ghi ..	Gujrat district ..	8,600	6,500	9,500	8,200	8,792
	Total ..	2,73,953	2,78,450	3,07,310	2,91,419	2,92,265

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the municipal limits were altered between 1868 and 1875, so as to exclude suburbs which had been included in the former census. But the decrease in population is chiefly attributable to the decline in the shawl manufacture already alluded to. The constitution of the population by religion and the numbers of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death-rates per mille of population since 1868 are given in the margin, the basis of calculation being in every case the figures of the most recent Census.

Year.	*Birth-rates.* Persons.	Males.	Females.	*Death-rates.* Persons.	Males.	Females.
1868 ..	..	..	..	15	17	14
1869 ..	..	..	..	36	34	38
1870 ..	26	24	28	31	29	33
1871 ..	33	29	38	31	31	32
1872 ..	30	17	13	25	24	26
1873 ..	30	16	14	27	25	29
1874 ..	31	16	15	19	18	21
1875 ..	41	22	18	33	33	32
1876 ..	41	21	20	48	46	49
1877 ..	48	23	26	28	27	29
1878 ..	36	20	16	54	53	55
1879 ..	29	16	13	43	41	45
1880 ..	34	19	15	30	31	28
1881 ..	45	24	21	33	32	33
Average ..	36	19	17	34	33	35

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

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Towns and Municipalities.

Kunjah Town.

Kunjah is a municipality in the Gújrát district, situated in north latitude 32° 31′ 45,″ and east longitude 74° 1′ 0,″ with a population of 5,799 souls. It is 7 miles from Gújrát. It is the principal agricultural and local trading centre in the north-west portion of the country near the *sadr* station of Gújrát. Kunjah has a *bázár*, a grain market, a police *chowki*, and a school-house ; there is a dispensary in the town. The Municipal Committee consists of six members, who are selected and appointed by the Deputy Commissioner. The income for the last few years is shown in Table No. XLV; it is derived from the octroi levied on the value of almost all the goods imported into the town. Kunjah is situated seven miles to the west of Gújrát on the road to Phália. It is an ancient city, but its early history is uncertain, though tradition says that one Jethu, Varaich, founded it in Taimur's time. Its most prosperous period was in the time of the wealthy Díwán Kirpá Rám, who was Governor of Kashmír in the reign of Ranjít Singh. Most of the finest houses of Kunjah belonged to Kirpá Rám and his relations. Owing, however, to the intrigues of the Jammu Rájas, Kirpá Rám lost his lucrative office of *díwán*, and left his home at Kunjah to become a recluse at Hardwár, where he died. Since then Kunjah began to fall into decay, stately buildings and gardens being now in a more or less ruined condition. A fine masonry tank in a good state of preservation, and in daily use, keeps the name of the *díwán* fresh in the memory of the people ; a handsome garden with *báráduri* and fountains in the vicinity, but now much dilapidated, also bears his name. One of the gardens of the family, purchased by Government, now contains a school which is fairly attended, and in another of these gardens is located the charitable dispensary. The following table gives certain statistics of the trade of Kunjah town for the five years ending 1882-83 :—

Articles of merchandise.	Whence imported.	VALUE IN RUPEES.				
		Kunjah Town.				
		1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
		Rs.	Rs.	Rs.	Rs.	Rs.
Sugar ..	Gadh, in Hoshiarpur district, Darp in Sialkot and Gurdaspur ..	5,317	5,525	6,539	7,605	20,904
Gur ..	Sialkot, Bajwat, and Jokalian in Gujrat ..	2,500	2,750	3,015	2,875	3,000
Shakkar ..	Darp and Bajwat ..	2,000	2,225	2,500	2,285	2,500
Turmeric ..	Hazara and Namakot in Gurdaspur ..	180	210	240	270	300
Wheat ..	Gujrat district ..	18,450	18,675	19,350	20,272	20,700
Indigo ..	Multan and Khurjah ..	2,520	2,544	2,580	2,628	2,640
Country cloth	Jammu and Gujrat district	800	1,000	1,200	1,400	1,600
Salt ..	Pind Dadan Khan ..	1,982	1,869	2,565	1,875	[illegible]
Magenta ..	Dera Ismail Khan, Kohat and Kabul ..	700	800	850	[illegible]	[illegible]
Cloth ..	Amritsar ..	4,000	4,400	4,800	3,200	3,602
Wool ..	Amritsar, Nurpur in Gurdarpur, and Jammu ..	..	..	..	..	..
Sajji ..	Jhang and Chiniot ..	100	60	80	120	146
Soap ..	Amritsar and Haslanwala in Gujrat ..	100	150	200	180	220
Medicines ..	Miscellaneous places ..	1,500	1,750	2,200	2,300	901
Tea ..	Kangra, Kashmir and Amritsar ..	25	30	32	38	25
Charas .	Kulu, Jammu territory ..	75	69	66	78	72
Cinnamon, large ..	Amritsar ..	1,100	1,250	1,750	1,400	1,500
Ghi ..	Gujrat district ..	2,200	2,240	2,060	2,100	2,160
	Total ..	43,549	45,547	50,027	49,276	62,929

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Kunjah Town.

The population, as ascertained at the enumerations of 1868, 1875, and 1881, is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken.

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ..	1868	5,975	3,187	2,788
	1881	5,799	3,009	2,790
Municipal limits ..	1868	5,975	..	..
	1875	5,355	..	..
	1881	5,799	..	..

The figures for the population within municipal limits, according to the Census of 1868, are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear from information supplied by the Deputy Commissioner that the hamlets of Kot and Palta, which were included in the Census of 1868, were afterwards excluded from municipal limits. The constitution of the population by religion and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Dingah Town.

Dingah is a municipal town in Gújrát district, Punjab, situated in north latitude 32° 38′ 0,″ east longitude 73° 40′ 25,″ and 22 miles west of Gújrát; its population is 5,015 souls. It forms the principal trade mart for *ghí* in the district. The Municipal Committee consists of six members appointed by the Deputy Commissioner. The income for the last few years is shown in Table No. XLV, and is derived from the octroi levied on the value of almost all goods brought within municipal limits. Dingah is situated 22 miles to the north-west of Gújrát on the road to Sháhpur. It is said to have been founded by the Chaudhri Muqím Khán 320 years ago. It is not a place of much trade, but it became of importance as the residence of the *iláqa kárdárs*. It contains some good masonry houses. The principal inhabitants are Kuthána Gújars, among whom have been many influential men; the present *zaildár* is son of the late Abdullá Khán, a *chaudri* of note, who had managed the *iláqa* under Sikh rule. Dingah is provided with a Government school, charitable dispensary, *sarái* with accommodation for European and native travellers, encamping-ground, and police station. The table on the next page gives some statistics of the trade of Dingah town for the five years ending 1882-83.

The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin. The constitution of the population by religion and the number of occupied houses are shown in

Limits of enumeration.	Year of census.	Persons.	Males.	Females.
Whole town ...	1868	4,954	2,608	2,346
	1881	5,015	2,602	2,413
Municipal limits ...	1868	4,954	...	...
	1875	5,086	...	...
	1881	5,015	...	...

Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

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Kunjah Town.

Articles of merchandise.	Whence imported.	VALUE IN RUPEES. Dingah Town. 1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
		Rs.	Rs.	Rs.	Rs.	Rs.
Sugar ..	Gadh, in Hoshiarpur district, Darp in Sialkot and Gurdaspur ..	9,555	10,075	10,530	10,920	9,490
Gur ..	Sialkot, Bajwat and Jokalian in Gujrat ..	2,400	1,885	2,250	2,500	2,550
Shakkar ..	Darp and Bajwat ..	2,000	2,050	1,750	1,850	2,000
Turmeric ..	Hazara and Namakot, in Gurdaspur ..	420	450	624	540	480
Wheat ..	Gujrat district ..	15,237	19,555	18,540	18,550	18,900
Indigo ..	Multan and Khurjah ..	924	966	900	960	942
Country cloth	Jammu and Gujrat district ..	65	90	70	80	60
Salt ..	Pind Dadan Khan ..	1,625	1,397	1,852	775	1,950
Magenta ..	Dera Ismail Khan, Kohat and Kabul ..	200	250	100	830	270
Cloth ..	Amritsar ..	6,000	5,600	6,000	6,560	6,400
Wool ..	Amritsar, Nurpur in Gurdaspur, aud Jammu ..	..	..	..	..	..
Sajji ..	Jhang and Chiniot ..	62	54	66	68	50
Soap ..	Amritsar and Haslanwala in Gujrat ..	140	100	90	75	80
Medicines ..	Miscellaneous places ..	705	850	765	800	901
Tea ..	Kangra, Kashmir and Amritsar ..	25	12	18	25	20
Charas ..	Kulu, Jammu territory ..	60	39	51	45	48
Cinnamon, large ..	Amritsar ..	2,300	2,000	1,980	1,900	2,100
Ghi ..	Gujrat district ..	1,330	1,300	1,210	1,400	1,280
	Total ..	43,048	46,673	46,810	47,578	47,521

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

GUJRÁT DISTRICT.

(INDEX ON REVERSE).

" ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	616,509	..	689,115
Cultivated acres ..	..	..	..	654,458	746,880	801,339
Irrigated acres ..	..	..	..	235,573	234,560	228,210
Ditto (from Government works) ..	..	..	..	..	..	..
Assessed Land Revenue, rupees ..	..	..	..	6,12,133	6,17,300	5,87,727
Revenue from land, rupees ..	..	..	..	5,53,273	5,67,833	5,82,493
Gross revenue, rupees ..	..	..	..	6,31,58	6,75,673	7,49,685
Number of kine ..	..	..	..	322,437	216,452	192,270
,, sheep and goats ..	..	..	..	66,443	72,005	77,084
,, camels ..	..	..	..	1,272	1,727	1,737
Miles of metalled roads ..	..	..	..	716½	13	55
,, unmetalled roads ..	..	..	..		650	650
,, Railways ..	..	..	..	..	..	..
Police staff ..	..	..	350	400	432	394
Prisoners convicted ..	838	992	680	1,873	1,589	1,542
Civil suits,—number ..	2,223	1,840	2,670	3,856	6,835	7,079
,, —value in rupees ..	92,135	91,916	1,22,994	1,35,766	2,18,192	2,92,692
Municipalities,—number ..	..	..	..	..	2	4
,, —income in rupees ..	..	..	..	17,008	28,212	18,413
Dispensaries,—number of ..	..	..	..	6	6	12
,, —patients ..	..	..	..	25,076	29,842	57,880
Schools,—number of ..	..	..	64	68	47	46
,, —scholars ..	..	..	2,577	3,476	3,264	4,193

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Sadr ..	309	358	360	252	175	288	286	260	199	358	377	257	275	230	155	252	250	273
Gujrat ..	304	358	360	244	174	289	272	268	232	477	377	257	283	240	155	250	253	282
Kharian ..	238	305	167	208	312	356	355	340	324	427	443	270	286	[illegible]	[illegible]	[illegible]	427	309
Phalian ..	123	225	213	194	263	226	272	237	215	325	353	226	261	[illegible]	[illegible]	207	341	235

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	ANNUAL AVERAGES.			ANNUAL AVERAGES.	
MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.	MONTHS.	No. of rainy days in each month—1867 to 1876.	Rainfall in tenths of an inch in each month—1867 to 1881.
January ..	2	11	September ..	4	21
February ..	3	17	October ..	1	6
March ..	4	25	November ..	1	2
April ..	2	12	December ..	3	8
May ..	2	7	1st October to 1st January ..	1	17
June ..	3	28	1st January to 1st April ..	9	52
July ..	8	79	1st April to 1st October ..	24	209
August ..	6	62	Whole year ..	36	278

NOTE.—These figures are taken from Table No. XXIV of the Revenue Report, and from page 34 of the Famine Report.

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
TAHSIL STATIONS.	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Kharian ..	27	76	222	325
Phalian ..	22	58	164	244

NOTE.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. V, showing the DISTRIBUTION of POPULATION.

1	2	3	4	5
	District.	Tahsil. Gujrat	Tahsil. Kharian.	Tahsil. Phalian.
Total square miles	1,973	554	647	772
Cultivated square miles	1,154	444	378	332
Culturable square miles	505	29	94	382
Square miles under crops (average 1877 to 1881) ..	1,161	445	399	317
Total population	689,115	297,040	217,371	174,704
Urban population	42,396	37,381	5,015	..
Rural population	646,719	259,659	212,356	174,704
Total population per square mile	349	536	336	226
Rural population per square mile	328	469	328	226
Towns & villages. Over 10,000 souls	2	2	..	..
Towns & villages. 5,000 to 10,000	2	1	1	..
Towns & villages. 3,000 to 5,000	3	1	1	1
Towns & villages. 2,000 to 3,000	22	15	2	5
Towns & villages. 1,000 to 2,000	116	42	34	40
Towns & villages. 500 to 1,000	310	114	112	84
Towns & villages. Under 500	879	347	354	178
Towns & villages. Total	1,334	522	504	308
Occupied houses .. Towns	7,322	6,487	835	..
Occupied houses .. Villages	75,871	32,173	23,033	20,665
Unoccupied houses .. Towns	2,583	2,225	358	..
Unoccupied houses .. Villages	13,417	7,929	2,696	2,792
Resident families .. Towns	10,368	9,123	1,245	..
Resident families .. Villages	138,744	54,740	48,251	35,753

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils.		
Districts.	Immigrants.	Emigrants.	Immi-grants.	Emigrants.	Gujrat.	Kharian.	Phalian.
Amritsar	672	1,518	640	574	325	268	79
Sialkot	7,949	9,719	392	511	6,523	1,060	366
Lahore	1,037	2,596	485	631	603	309	125
Gujranwala	8,886	11,053	375	438	5,290	830	2,766
Rawalpindi	474	3,496	586	846	167	173	134
Jhelum	3,889	7,280	390	566	448	2,163	1,278
Shahpur	4,137	6,517	406	487	297	352	3,488
Peshawar	121	1,131	645	812	79	27	15
N. W. P and Oudh	1,159	..	867	..	509	598	52
Kashmir	10,787	..	405	..	5,439	5,120	228

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8
	District.			Tahsils.			
	Persons.	Males.	Females.	Gujrat.	Kharian.	Phalian.	Villages.
Persons	689,115	..	..	297,040	217,371	174,704	646,719
Males	..	362,162	..	156,339	113,398	92,425	340,309
Females	..	..	326,953	140,701	103,973	82,279	306,410
Hindus	72,450	38,677	33,773	35,096	15,456	21,898	60,673
Sikhs	8,885	5,027	3,858	4,818	2,209	1,858	8,260
Jains	..	..	..	..	..	..	..
Buddhists	..	..	..	..	..	..	..
Zoroastrians	..	..	..	..	..	..	..
Musalmans	607,525	318,239	289,286	256,936	199,643	150,946	577,558
Christians	255	219	36	196	57	2	228
Others and unspecified	..	..	..	..	..	..	..
European & Eurasian Christians ..	236	207	29	190	44	2	..
Sunnis	606,919	317,914	289,005	256,761	199,617	150,541	577,009
Shiahs	603	324	279	175	26	402	546
Wahabis ..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5
		Distribution by Tahsils.		
Language.	District.	Gujrat.	Kharian.	Phalian.
Hindustani	1,290	611	629	50
Panjabi	686,876	295,664	216,593	174,619
Pashtu	71	44	12	15
Kashmiri	586	502	67	17
Persian	14	13	1	..
English	247	189	56	2

TE.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Total Numbers.			Males, by religion.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
	Total population ..	689,115	362,162	326,953	28,677	5,027	..	318,239	1,000
1	Jat ..	181,380	97,500	83,880	1,341	603	..	95,553	263
2	Rajput ..	22,026	11,522	10,504	457	4	..	11,061	32
12	Awan ..	13,029	6,736	6,293	..	..	..	6,736	19
8	Gujar ..	93,442	48,015	45,427	1	..	..	48,014	136
7	Arain ..	20,386	10,677	9,709	..	..	..	10,677	30
17	Shekh ..	7,906	4,113	3,793	..	..	..	4,113	11
37	Mughal ..	5,290	2,801	2,489	..	..	..	2,801	8
3	Brahman ..	8,668	4,723	3,945	4,680	40	..	3	13
24	Saiyad ..	16,428	8,431	7,997	..	..	..	8,431	24
21	Nai ..	13,553	7,003	6,550	30	..	..	6,973	20
25	Mirasi ..	7,885	4,035	3,850	..	..	..	4,035	11
16	Khatri ..	17,794	9,611	8,183	9,122	488	..	..	26
69	Bhatia ..	5,318	2,844	2.474	2,308	536	..	..	8
10	Arora ..	23,964	12,340	11,624	10,642	1,692	..	6	35
52	Labana ..	5,203	2,651	2,552	1,993	639	..	19	8
26	Kashmiri ..	33,319	16,751	16,568	41	..	..	16,710	48
4	Chuhra ..	38,231	19,983	18,248	673	27	..	19,283	55
19	Mochi ..	32,461	17,197	15,264	..	..	..	17,197	47
9	Julaha ..	23,870	12,611	11,259	16	..	..	12,595	35
15	Jhinwar ..	5,131	2,824	2,307	2,142	6	..	676	7
28	Machhi ..	14,942	7,943	6,999	..	..	..	7,943	22
22	Lohar ..	12,934	6,776	6,158	15	..	..	6,761	19
11	Tarkhan ..	21,828	11,426	10,412	134	23	..	11,259	32
13	Kumhar ..	16,401	8,627	7,774	110	2	..	8,515	24
32	Dhobi ..	7,674	4,051	3,623	65	..	..	3,986	11
23	Teli ..	8,562	4,493	4,069	..	..	..	4,493	12
50	Sunar ..	5,446	2,882	2,564	2,445	58	..	379	8

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females
6	Pathan	2,033	1,080	953
18	Biloch	886	453	433
35	Faqir, miscellaneous & unspecified	592	342	250
38	Qassab	1,169	600	569
40	Jogi	1,033	478	555
42	Mallah	549	255	294
44	Khojah	2,215	1,073	1,142
49	Barwala	904	463	441
56	Kalal	552	242	310
57	Meg	1,373	717	656
61	Darzi	1,476	701	775
67	Lilari	2,279	1,208	1,071
70	Ulama	1,701	894	807
72	Sansi	1,090	608	482
121	Qalandari	800	409	391
128	Bahrupia	2,022	1,155	867

Note.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	194,888	134,153	149,815	157,664	17,459	35,136
	Hindus	20,695	11,641	15,884	16,840	2,098	5,292
	Sikhs	2,648	1,370	2,110	2,013	269	475
	Jains	..	..	..	..	..	..
	Buddhists	..	..	..	..	..	..
	Musalmans	171,370	121,123	131,784	138,795	15,085	29,368
	Christians	175	19	37	16	7	1
Distribution of every 10,000 souls of each age.	All ages	5,381	4,103	4,137	4,822	482	1,075
	0—10	9,972	9,896	28	103	..	1
	10—15	9,286	7,740	704	2,239	10	21
	15—20	7,076	2,996	2,860	6,893	63	111
	20—25	4,468	593	5,382	9,184	150	223
	25—30	2,293	171	7,412	9,471	295	358
	30—40	972	65	8,575	9,100	453	825
	40—50	568	47	8,564	7,778	868	2,175
	50—60	480	35	8,019	5,848	1,501	4,117
	Over 60	399	35	6,639	2,708	2,962	7,257

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	5,896	4,950	10,846	..	18	7,279
1878 ..	..	..	..	9,688	8,020	17,708	..	2,119	11,403
1879 ..	..	..	..	10,332	8,676	19,008	380	3,127	11,961
1880 ..	13,750	11,422	25,172	10,180	8,495	18,675	7	21	11,781
1881 ..	13,979	12,121	26,100	6,902	5,966	12,868	35	5	8,139

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	818	884	2,277	1,494	1,431	6,904
February ..	726	776	1,942	1,409	987	5,840
March ..	860	1,022	1,544	1,238	750	5,414
April ..	735	1,115	1,002	1,254	817	4,923
May ..	936	1,700	1,591	1,684	826	6,737
June ..	1,181	1,826	1,413	1,476	891	6,787
July ..	943	1,126	1,042	1,463	914	5,488
August ..	781	1,194	1,111	1,486	877	5,449
September ..	862	1,339	1,686	1,890	1,277	7,054
October ..	933	1,698	2,313	2,140	1,504	8,588
November ..	788	2,866	1,793	1,700	1,294	8,441
December ..	1,283	2,162	1,294	1,441	1,300	7,480
Total ..	10,846	17,708	19,008	18,675	12,868	79,105

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	597	588	943	1,044	925	4,097
February ..	482	503	842	764	585	3,176
March ..	523	691	768	617	434	3,033
April ..	426	728	503	587	518	2,762
May ..	574	986	803	887	515	3,765
June ..	796	1,097	717	918	570	4,098
July ..	667	649	640	913	546	3,415
August ..	541	706	745	966	468	3,426
September ..	605	997	1,305	1,308	795	5,010
October ..	677	1,380	2,039	1,517	1,032	6,645
November ..	524	2,075	1,610	1,229	892	6,330
December ..	867	1,002	1,046	1,031	859	4,805
TOTAL ..	7,279	11,402	11,961	11,781	8,139	50,562

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	Total ..	225	126	1,686	1,661	588	295	325	104
	Villages ..	211	116	1,570	1,537	565	282	316	97
Hindus ..		25	9	155	147	41	23	20	7
Sikhs ..		2	..	10	14	6	1	..	..
Musalmans ..		198	117	1,521	1,500	541	271	305	97

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1		2	3	4	5	1	2	3	4	5
		MALES.		FEMALES.			MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total ..	5,831	11,738	163	126	Musalmans ..	3,773	4,471	152	91
	Villages ..	4,661	9,266	136	109	Christians ..	6	37	2	11
Hindus ..		1,878	6,589	9	23	Tahsil Gujrat ..	3,059	5,759	82	55
Sikhs ..		174	641	..	1	,, Kharian ..	1,433	2,037	22	16
Jains ..		..	..	..	..	,, Phalian ..	1,339	3,942	59	55
Buddhists ..		..	..	..	..					

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69 ..	..	235,573	418,885	654,458	18,636	254,644	316,690	589,970	1,244,428	612,133	64,652
1873-74 ..	..	234,560	512,320	746,880	6,970	261,120	220,800	551,680	1,298,560	617,300	..
1878-79 ..	..	238,210	563,129	801,339	51,379	200,489	156,505	408,373	1,209,712	587,727	52,975
Tahsil details for 1878-79—											
Tahsil Gujrat ..	..	103,699	180,622	284,221	..	21,086	52,629	73,715	357,936	271,260	2,837
,, Kharian ..	..	14,494	227,509	242,003	25,447	60,104	83,093	168,664	410,647	161,318	25,773
,, Phalian ..	..	120,017	155,098	275,115	25,932	119,299	20,783	166,014	441,129	155,149	24,365

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	WHOLE DISTRICT.				TAHSIL GUJRAT.				TAHSIL KHARIAN.				TAHSIL PHALIAN.			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).																
IV.—Paying 1,000 rupees revenue and under. Held by individuals or families under the ordinary law.	25	25	80	14,301	6	6	6	2,272	9	9	60	5,446	10	10	14	6,583
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.																
B.—Zamindari .. Paying the revenue and holding the land in common ...	23	23	297	13,130	12	12	40	4,691	1	1	5	770	10	10	243	7,678
C.—Pattidari .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	289	289	7,553	129,588	113	113	2,396	44,317	167	167	4,995	78,785	9	9	162	6,486
D.—Bhayachara .. In which possession is the measure of right in all lands	966	966	50,921	983,620	373	373	31,944	277,008	352	352	1,954	286,432	241	241	17,023	420,180
E.—Mixed or imperfect pattidari or bhayachara. In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	79	79	3,397	69,002	34	34	1,200	26,098	14	14	1,025	18,837	31	31	1,172	29,067
F.—Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of—																
I.—Proprietors, including individuals rewarded for service or otherwise, but not purchasers of Government waste.	..	..	1	30	..	..	..	..	..	..	1	30	..	..	..	..
II.—Lessees ..	..	..	2	19	..	..	..	..	..	..	2	19	..	..	..	..
G.—Landholders who have redeemed the revenue and are not members of any village community nor included in any previous class.	1	1	1	13	1	1	1	13	..	..	..	..	..	..	..	..
I.—Government waste, reserved or unassigned ..	52	..	..	52,630	15	..	..	2,837	2	..	..	25,428	35	..	..	24,365
TOTAL ..	1,435	1,383	62,252	1,262,342	554	539	35,596	357,236	545	543	8,042	410,747	336	301	18,614	494,359

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9
	DISTRICT GUJRAT.		TAHSIL GUJRAT.		TAHSIL KHARIAN.		TAHSIL PHALIAN.	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.								
I. Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors.	155	259	155	259	..	..	..	..
I. Paying rent in cash. (b) Paying such amount, plus a cash Malikanah ..	10,581	46,004	5,730	16,632	4,589	27,349	312	2,023
Total paying rent in cash ..	0,736	46,263	5,885	16,891	4,589	27,349	312	2,023
II. Paying rent in kind. (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more ..	648	2,026	580	1,715	52	133	16	178
(2) ⅓ produce and less than ½ produce ..	408	1,191	175	709	233	482	..	..
(3) ¼ " " ⅓ " ..	45	230	45	230	..	..	..	..
(4) ⅕ " " ¼ " ..	80	405	80	405	..	..	..	..
(c) Paying a fixed quantity of grain for their holdings with or without a further cash contribution. ..	30	85	..	..	30	85	..	..
Total paying rent in kind ..	1,211	3,937	880	3,059	315	700	16	178
GRAND TOTAL of Tenants with rights of occupancy ..	11,947	50,200	6,765	19,950	4,854	28,049	328	2,201
B.—TENANTS HOLDING CONDITIONALLY.								
I. For period on lease. (a) Written	326	1,948	30	96	14	84	282	1,768
III. Subject to village service and payment of rent	134	400	90	244	6	16	38	140
C.—TENANTS-AT-WILL.								
I. Paying in cash	19,852	86,174	9,940	30,215	6,687	28,378	3,225	27,581
II. Paying in kind. (a) ½ produce and more	1,120	4,769	..	..	810	4,117	310	652
II. Paying in kind. (b) less than ½ produce	7,267	21,580	5,590	15,110	574	2,632	1,103	3,838
C.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.								
I. Sankalap or Dharmarth	7	15	..	..	..	..	7	15
II. Conditional on service	138	468	85	285	17	102	36	81
GRAND TOTAL OF TENURES ..	40,791	165,554	22,500	65,900	12,962	63,378	5,329	36,276

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		*Remaining acres.*			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	67	53,920	..	..	53,725	..	195	11,121
Tahsil Gujrat ..	16	3,903	..	..	3,903	..	..	..
„ Kharian ..	17	25,484	..	..	25,289	..	195	..
„ Phalian ..	34	24,533	..	..	24,533	..	..	..

NOTE. —These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads ..	4,085	20,499	3,081
Canals ..	..	..	..
State Railways ..	2,243	70,028	565
Guaranteed Railways ..	..	..	..
Miscellaneous ..	708	5,951	658
Total ..	7,036	96,478	4,304

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	704,427	8,814	218,757	59,712	110,273	22,241	69,348	27,680	28,996	241	3,441	22,669	46	6,444	18,336
1874-75 ..	675,481	10,431	232,729	15,813	116,671	18,245	65,909	28,304	30,545	253	2,700	24,619	48	6,988	20,202
1875-76 ..	837,031	107,303	260,621	71,570	129,076	16,468	66,480	30,330	30,539	320	2,176	24,466	48	6,809	22,165
1876-77 ..	750,930	6,969	268,316	68,482	129,614	16,507	67,094	54,728	29,010	336	2,889	24,716	47	7,221	21,904
1877-78 ..	679,263	1,416	306,946	33,112	78,298	15,382	75,143	36,757	14,187	405	2,136	19,582	47	6,484	22,970
1878-79 ..	801,339	3,693	365,677	53,412	82,190	16,126	92,324	19,476	20,239	286	4,146	20,754	45	7,740	26,405
1879-80 ..	733,502	6,753	327,120	62,913	129,071	15,295	53,207	9,055	22,701	351	2,698	17,827	80	5,175	14,021
1880-81 ..	741,905	7,493	328,489	62,352	137,284	16,789	54,922	8,744	24,179	265	3,096	16,287	70	6,349	16,128
1881-82 ..	754,609	6,667	326,750	71,238	145,224	18,726	48,913	8,633	25,379	220	3,068	22,051	113	7,156	14,340
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Gujrat ..	284,865	2,668	121,769	19,009	32,103	13,035	33,778	8,875	4,862	40	955	7,697	71	3,411	7,363
Kharian ..	255,451	882	108,763	20,455	58,076	1,183	16,437	3,399	11,650	8	808	5,843	..	283	1,125
Phalian ..	202,891	1,653	100,464	17,141	24,234	2,226	14,686	4,318	4,042	257	1,247	5,750	..	2,887	10,284
TOTAL ..	743,208	5,204	330,996	56,605	114,413	16,445	64,901	16,533	21,354	305	3,010	19,290	71	6,582	18,772

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	4	13	5	617
		Minimum	1	11	8	
Indigo		Maximum	4	0	0	..
		Minimum	2	10	0	
Cotton		Maximum	4	5	4	123
		Minimum	1	0	0	
Sugar		Maximum	7	0	0	..
		Minimum	2	11	6	
Opium		Maximum	4	8	0	80
		Minimum	1	6	6	
Tobacco		Maximum	6	8	0	450
		Minimum	1	9	9	
Wheat	Irrigated	Maximum	5	2	8	456
		Minimum	1	10	4	
	Unirrigated	Maximum	5	5	4	
		Minimum	1	4	0	
Inferior grains	Irrigated	Maximum	3	10	8	578
		Minimum	0	11	0	
	Unirrigated	Maximum	3	2	8	
		Minimum	0	7	4	
Oil seeds	Irrigated	Maximum	6	12	0	547
		Minimum	0	15	6	
	Unirrigated	Maximum	3	6	8	
		Minimum	0	9	0	
Fibres	Irrigated	Maximum	6	8	0	284
		Minimum	1	11	6	
	Unirrigated	Maximum	3	2	0	
		Minimum	0	10	0	
Gram		..	..	..	..	..
Barley		..	..	..	..	..
Bajra		..	..	..	..	..
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7
Kind of stock.	Whole district for the years			Tahsils for the year 1878-79.		
	1868-69.	1873-74.	1878-79.	Gujrat.	Kharian.	Phalian.
Cows and bullocks	322,437	216,452	192,270	78,682	50,799	62,789
Horses	9,351	3,627	3,941	1,699	1,118	1,124
Ponies	5,273	2,031	991	130	334	527
Donkeys	15,117	7,414	8,896	4,830	888	3,178
Sheep and goats	66,448	72,005	77,084	25,980	29,624	21,480
Pigs	..	..	..	..	..	..
Camels	1,272	1,727	1,737	405	725	607
Carts	192	812	70	48	7	15
Ploughs	68,971	62,061	40,792	15,216	13,396	12,180
Boats	205	2,040	48	48	..	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5
Number.	Nature of occupations.	*Males above 15 years of age.* Towns.	Villages.	Total.
1	Total population ..	14,513	195,758	210,271
2	Occupation specified ..	14,081	181,107	195,188
3	Agricultural, whether simple or combined.	3,942	111,992	115,934
4	Civil Administration ..	699	1,909	2,608
5	Army ..	35	1,597	1,632
6	Religion ..	456	1,960	2,416
7	Barbers ..	224	2,570	2,794
8	Other professions ..	213	1,062	1,275
9	Money-lenders, general traders, pedlars, &c.	314	1,433	1,752
10	Dealers in grain and flour ..	1,031	4,910	5,941
11	Corn-grinders, parchers, &c.	22	60	82
12	Confectioners, green-grocers, &c.	248	227	475
13	Carriers and boatmen ..	342	2,502	2,844
14	Landowners ..	1,524	76,104	77,628
15	Tenants ..	2,192	30,519	32,711
16	Joint-cultivators ..	26	673	699

1	2	3	4	5
Number.	Nature of occupations.	*Males above 15 years of age.* Towns.	Villages.	Total.
17	Agricultural labourers ..	95	1,514	1,609
18	Pastoral ..	48	1,230	1,278
19	Cooks and other servants ..	326	1,522	1,848
20	Water-carriers ..	195	2,352	2,547
21	Sweepers and scavengers ..	186	3,516	3,702
22	Workers in reed, cane, leaves, straw, &c.	81	3,113	3,194
23	Workers in leather ..	38	63	101
24	Boot-makers ..	164	7,517	7,681
25	Workers in wool and pashm	1,621	105	1,726
26	,, ,, silk ..	..	..	..
27	,, ,, cotton ..	935	11,823	12,758
28	,, ,, wood ..	254	3,623	3,877
29	Potters ..	207	2,704	2,911
30	Workers and dealers in gold and silver.	314	1,237	1,551
31	Workers in iron ..	137	1,739	1,876
32	General labourers ..	326	2,272	2,598
33	Beggars, faqirs, and the like	858	7,279	8,137

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	..	10,417	200	..	1	306	1,117	14	2,655	351
Number of workmen in large works. Male ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	11,619	274	..	6	456	1,513	28	4,959	351
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	7,90,957	61,500	..	542	27,699	1,29,744	4,566	1,21,315	29,158

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private looms or small works.	1,580	1,130	499	150	2	255	360	19,091
Number of workmen in large works. Male	..	..	..	..	..	..	..	..
Number of workmen in large works. Female ..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	1,585	1,130	499	450	4	255	360	23,489
Value of plant in large works	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	1,96,580	54,240	28,603	2,954	720	1,48,040	38,775	16,30,388

N T . – Tae se fig ures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.			*Average duration of Voyage in days.*		
From	To	Principal Merchandise carried.	Summer, or floods.	Winter or low water.	Distance in miles.
Aknur ..	Mithankot ..	Grain of all kinds, sugar, salt, spices, ghi, country cloth, silks, and wool ..	20	30	450
Wazirabad ..	Jhang ..	Wheat, gur, ghi, country cloth, wool, cotton, kupas, horns, halela, balela, awla, sarun, timber	10	15	120
Ramnagar ..	Do. ..	Ditto ditto ditto ..	8	12	100
Wazirabad ..	Multan ..	Ditto ditto ditto ..	20	30	230
Ramnagar ..	Do. ..	Ditto ditto ditto ..	18	25	210
Wazirabad ..	Mithankot ..	Ditto ditto ditto ..	25	40	350
Ramnagar ..	Do. ..	Ditto ditto ditto ..	22	36	330
Multan ..	Wazirabad ..	Iron, cocoanuts, dates, black pepper, mung, sajji	30	45	230
Do. ..	Ramnagar ..	Ditto ditto ditto ..	24	40	210
Mithankot ..	Wazirabad ..	Ditto ditto ditto ..	50	60	350
Do. ..	Ramnagar ..	Ditto ditto ditto ..	45	52	330
Jhelam ..	Pind Dadan Khan	Grain and oil-seeds	3	8	50
Do. ..	Khushab ..	Ditto	6	16	100
Do. ..	Multan ..	Ditto	20	35	250
Do. ..	Sukkur ..	Ditto	45	60	500
Do. ..	Kotri ..	Ditto	60	90	750
Pind Dadan Khan ..	Jhelam ..	Salt	15	15	50

Note.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.																													
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	16	15	20	8	12	2	..	..	21	7	20	8	10	7	12	2	..	..	2	9	..	..	2	4	149	5	7	7	..	..
1862-63 ..	33	11	23	12	16	11	..	..	35	7	35	7	9	8	16	11	..	..	2	12	..	..	2	3	149	5	7	7	..	..
1863-64 ..	36	15	22	6	16	15	..	..	46	10	47	9	10	7	16	15	..	..	2	11	..	..	2	9	149	5	13	1	..	..
1864-65 ..	30	13	24	8	15	13	..	..	36	6	37	5	8	10	15	13	..	..	1	14	..	..	2	8	149	5	8	6	..	..
1865-66 ..	25	9	37	5	16	5	..	..	31	13	36	14	8	6	16	5	..	..	2	15	..	..	2	4	149	5	8	6	..	..
1866-67 ..	22	7	32	10	16	15	..	..	30	10	25	9	7	7	16	15	..	..	2	13	..	..	1	10	149	5	11	3	..	..
1867-68 ..	20	7	26	2	15	1	..	..	23	9	23	11	7	7	15	1	..	..	2	15	..	..	1	12	149	5	7	7	..	..
1868-69 ..	16	1	22	6	13	8	..	..	14	14	14	14	6	8	13	8	..	..	2	13	..	..	1	11	149	5	8	6	..	..
1869-70 ..	13	1	18	10	10	4	..	..	13	6	13	6	5	9	10	4	..	..	2	1	..	..	1	9	149	5	8	6	..	..
1870-71 ..	15	3	20	8	12	6	..	..	20	10	18	14	6	8	12	6	..	..	2	5	..	..	1	8	149	5	8	6	..	..
1871-72 ..	19	..	25	..	17	..	22	14	26	..	22	..	12	..	11	..	8	..	2	8	2	12	1	10	140	..	8	..	10	5
1872-73 ..	21	12	35	..	18	12	27	..	26	..	27	..	9	..	14	..	12	..	2	4	2	12	1	13	80	..	8	..	10	10
1873-74 ..	18	4	25	..	24	..	24	..	25	..	23	..	8	..	16	4	10	..	2	10	3	..	1	14	80	..	6	..	10	8
1874-75 ..	26	..	43	..	37	..	34	..	32	..	36	..	8	..	15	8	20	..	2	12	3	2	2	1	100	..	6	..	10	12
1875-76 ..	23	..	35	..	26	..	30	..	40	..	35	..	8	..	14	..	10	..	2	4	3	4	1	14	90	..	6	..	10	12
1876-77 ..	32	..	40	..	40	..	40	..	45	..	40	..	10	..	14	..	16	..	2	4	3	..	2	..	120	..	6	..	10	..
1877-78 ..	12	..	12	8	14	8	14	..	14	8	14	..	7	8	8	..	6	.	2	4	2	14	1	12	120	..	8	..	10	..
1878-79 ..	13	8	21	..	13	12	16	..	16	..	15	..	7	..	9	..	16	..	3	..	2	4	1	8	120	..	8	..	11	..
1879-80 ..	12	12	13	..	14	12	16	..	16	..	15	4	6	..	13	8	9	..	3	..	2	6	1	8	90	..	3	8	11	8
1880-81 ..	16	..	26	..	17	8	20	..	20	..	18	..	6	..	14	8	16	.	2	8	2	4	1	8	100	..	6	..	12	8
1881-82 ..	20	4	32	..	24	..	26	..	28	..	25	..	6	..	14	..	26	.	3	..	2	8	1	12	120	..	12	..	12	8

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	WAGES OF LABOUR PER DAY.				CARTS PER DAY.		CAMELS PER DAY		DONKEYS PER SCORE PER DAY.		BOATS PER DAY.	
	Skilled.		Unskilled.									
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.		Rs. A. P.		Rs. A. P.	
1868-69 ..	0 6 0	0 5 0	0 3 0	0 2 0	1 12 0		0 8 0		3 12 0		0 8 0	
1873-74 ..	0 5 0	0 4 6	0 3 0	0 2 6	2 0 0	1 8 0	0 8 0		3 12	0 3 0 0	0 8 0	
1878-79 ..	0 7 0	0 5 0	0 5 0	0 3 0	2 0 0	1 0 0	0 8 0	0 6 0	3 12 0		....	
1879-80 ..	0 7 0	0 5 0	0 5 0	0 3 0	2 0 0	1 0 0	0 8 0	0 6 0	3 12 0		....	
1880-81 ..	0 7 0	0 5 0	0 5 0	0 3 0	2 0 0	1 0 0	0 8 0	0 6 0	3 12 0		....	
1881-82 ..	0 7 0	0 5 0	0 5 0	0 3 0	2 0 0	1 0 0	0 8 0	0 6 0	3 12 0		....	

NOTE.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
YEAR.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	EXCISE.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	5,53,273	27,972	..	..	4,828	3,052	37,898	6,27,023
1869-70	5,54,935	26,606	..	..	5,382	3,346	38,265	6,28,534
1870-71	5,56,286	32,542	..	..	4,903	3,419	41,226	6,38,376
1871-72	5,58,099	7,922	..	32,450	8,924	4,830	46,281	6,58,506
1872-73	5,62,016	4,856	..	38,852	7,571	3,996	54,455	6,71,746
1873-74	5,64,527	3,336	..	40,218	8,932	2,909	55,781	6,75,673
1874-75	5,64,589	4,709	..	38,744	7,315	5,100	53,813	6,74,270
1875-76	5,64,944	6,314	..	38,850	7,793	4,700	60,371	6,82,972
1876-77	5,66,022	4,614	..	38,860	7,195	5,078	59,782	6,81,551
1877-78	5,65,961	4,365	..	38,747	6,330	5,066	65,799	6,86,268
1878-79	5,82,493	6,512	..	67,263	5,947	4,108	65,354	7,31,682
1879-80	5,86,590	4,530	..	61,219	8,081	3,695	78,933	7,43,048
1880-81	5,84,852	6,281	..	61,310	9,824	3,708	85,377	7,51,352
1881-82	5,86,663	6,226	..	61,345	9,578	4,280	81,660	7,49,752

NOTE.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:— "Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses."

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	FLUCTUATING REVENUE.					MISCELLANEOUS REVENUE.				
			Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	Grazing dues. By enumeration of cattle.	Grazing dues. By grazing leases.	Sale of wood from rakhs and forests.	Sajji.	Total miscellaneous land revenue.
District Figures.												
Total of 5 years— 1868-69 to 1872-73 ..	27,96,911	99,898	16,369	..	..	..	29,540	17,966	37,871	702	..	70,358
Total of 5 years— 1873-74 to 1877-78 ..	28,44,257	23,139	12,902	..	7	..	17,359	..	..	..	..	5,780
1878-79 ..	5,87,727	5,955	2,560	5	..	..	3,496	..	..	..	..	2,459
1879-80 ..	5,89,558	4,158	2,145	..	..	..	2,988	..	..	..	322	1,170
1880-81 ..	5,86,657	6,087	3,658	32	..	..	4,535	..	63	..	245	1,552
1881-82 ..	5,88,764	5,922	2,996	33	..	..	4,467	..	69	..	385	1,455
Tahsil Totals for 5 years— 1877-78 to 1881-82.												
Tahsil Gujrat ..	13,48,599	7,718	1,754	..	..	..	2,621	..	..	..	320	4,097
" Kharian ..	8,01,134	10,080	6,654	90	..	..	7,553	..	132	..	476	2,527
" Phalian ..	7,72,642	8,621	5,122	..	..	..	6,773	..	..	..	470	1,848

NOTE.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
TAHSIL.	*Whole Villages.*		*Fractional parts of Villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Gujrat ..	8,731	9,379	2,263	1,764	7,654	9,060	18,648	20,203	5,541	6,034
Kharian ..	11,646	5,598	3,837	2,011	2,125	2,688	17,608	10,297	12,368	6,444
Phalian ..	35,752	8,100	13,404	5,514	1,113	1,830	50,269	15,444	36,354	8,162
Total District ..	56,129	23,077	19,504	9,289	10,892	13,578	86,525	45,944	54,263	20,640

	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	PERIOD OF ASSIGNMENT.—*Concluded.*								NUMBER OF ASSIGNEES.					
TAHSIL.	*For one life.*		*For more lives than one.*		*During maintenance of Establishment.*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Gujrat ..	5,574	5,351	3,503	3,641	4,030	5,177	..	..	161	379	765	42	7	1,354
Kharian ..	3,264	2,687	508	206	1,468	960	..	..	90	201	17	13	2	323
Phalian ..	7,484	4,666	597	125	5,834	2,491	..	..	111	117	112	14	1	355
Total District ..	16,322	12,704	4,608	3,972	11,332	8,628	..	..	362	697	894	69	10	2,032

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	*Balances of land revenue in rupees.* Fixed revenue.	*Balances of land revenue in rupees.* Fluctuating and miscellaneous revenue.	Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
1868-69	978	..	8,748	625
1869-70	2,604	..	..	470
1870-71	3,178	..	..	1,700
1871-72	2,780	..	..	2,050
1872-73	2,762	..	6	1,925
1873-74	3,405	..	..	3,905
1874-75	3,857	..	..	1,780
1875-76	4,505	..	6	2,265
1876-77	2,739	69	66	845
1877-78	3,708	504	..	845
1878-79	5,911	5,955	..	494
1879-80	5,838	193	..	..
1880-81	2,215	309	..	429
1881-82	2,241	7	..	995

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	383	3,009	60,619	..	..	..	2,309	22,947	2,83,830
Total of 4 years—1874-75 to 1877-78 ..	201	1,834	44,254	289	2,451	46,346	420	1,771	47,013
1878-79 ..	37	279	6,853	73	544	13,505	116	444	13,426
1879-80 ..	94	552	19,895	88	708	18,503	137	573	19,291
1880-81 ..	86	527	17,413	199	782	30,399	165	988	30,454
1881-82 ..	131	685	24,552	118	833	32,714	315	1,154	46,784
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Gujrat ..	145	594	32,654	381	1,327	58,188	521	1,710	71,055
Kharian ..	132	590	29,851	49	240	12,694	243	1,048	40,474
Phalian ..	128	1,259	19,483	142	1,733	30,972	58	777	9,358

	11	12	13	14	15	16	17	18	19
YEAR.	MORTGAGES OF LAND.—*Concluded.*			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES. Total of 6 years—1868-69 to 1873-74 ..	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	2,406	11,235	3,39,257	124	657	15,919	103	492	14,818
1878-79 ..	577	2,388	82,159	16	90	1,457	52	282	4,412
1879-80 ..	638	3,258	1,05,401	103	449	12,860	15	96	1,818
1880-81 ..	891	3,003	1,06,203	46	242	9,286	138	771	19,886
1881-82 ..	635	3,011	1,82,600	188	741	28,127	25	165	3,445
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Gujrat ..	2,557	9,349	3,61,004	329	1,371	48,089	187	951	24,555
Kharian ..	651	2,994	1,24,165	43	228	4,943	53	277	6,787
Phalian ..	284	2,298	43,581	1	1	27	28	275	2,936

NOTE.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption, are available before 1874-75. The figures for earlier years include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	44,735	19,681	44,055	18,807	2,550	136	707	3,393	3,83,184	5,703	1,47,418	5,36,305
1878-79 ..	46,543	18,811	40,717	17,958	2,268	89	332	2,689	3,52,614	4,509	77,544	4,34,667
1879-80 ..	57,465	21,468	51,390	20,468	1,990	3	199	2,324	3,85,373	192	46,652	4,43,189
1880-81 ..	60,035	25,342	53,425	23,419	2,082	4	264	2,451	4,57,925	2,100	71,482	5,45,893
1881-82 ..	56,352	25,308	50,312	24,215	1,744	..	114	1,945	4,48,204	..	38,340	5,19,284

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIIIA, showing REGISTRATION.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Gujrat	5	..	5	5	..	5
Sub-Registrar Gujrat	892	527	1,419	837	319	1,156
" Kharian	294	391	685	317	258	575
" Phalian	188	154	342	126	83	209
Total of district ..	1,379	1,072	2,451	1,285	660	1,945

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	Number of Licenses granted in each Class and Grade.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				Class II.				Class III.					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Re. 1			
1878-79 ..	..	..	..	..	3	25	157	531	849	1,917	2,633	6,115	21,422	Not traceable
1879-80 ..	..	..	..	..	2	18	136	479	827	1,936	2,647	6,045	19,894	Do.
1880-81 ..	..	..	..	..	1	13	110	454	..	..	..	578	8,015	197
1881-82 ..	..	..	..	..	1	11	136	652	..	..	..	800	10,545	217
Tahsil details for 1881-82—														
Gujrat ..	..	..	..	..	..	1	33	230	..	..	..	264	3,175	60
Kharian ..	..	..	..	..	1	1	47	227	..	..	..	276	3,570	66
Phalian ..	..	..	..	..	..	9	56	195	..	..	..	260	3,800	91

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	No. of retail shops.		Consumption in gallons.		No. of retail licenses.		Consumption in maunds.				Fermented liquors.	Drugs.	Tot
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78 ..	1	16	6	238	1,111	5	5	4½	2	18	..	6,280	4,905	
1878-79 ..	1	16	5	134	1,146	5	5	6	4¾	26	..	5,935	3,819	
1879-80 ..	1	14	6	19	1,790	5	5	5	4	82	..	8,057	3,611	
1880-81 ..	2	17	5	21	2,056	5	5	9	5	39	..	9,809	3,696	
1881-82 ..	1	16	5	18	1,517	5	5	6	5	29	..	9,578	4,280	
TOTAL ..	6	79	27	430	7,620	25	25	30½	20¾	144	..	39,659	20,311	
Average ..	1	16	5	86	1,524	5	5	6	4	29	..	7,932	4,06	

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	47,367	..	607	7,298	213	1,145	19,862	29,125
1875-76 ..	..	..	59,988	1,133	429	8,062	4,748	527	28,394	43,293
1876-77 ..	..	..	72,305	1,331	726	8,909	7,039	1,619	44,174	64,398
1877-78 ..	..	..	56,655	1,570	1,617	10,005	5,950	1,768	31,735	52,645
1878-79 ..	..	..	48,795	1,624	1,555	10,777	7,709	1,884	20,362	43,911
1879-80 ..	64,553	2,164	66,717	1,743	1,435	10,833	7,552	1,271	13,569	36,403
1880-81 ..	64,463	1,549	66,012	1,675	1,760	12,020	6,413	1,437	15,302	38,607
1881-82 ..	66,118	4,476	70,594	1,701	1,588	12,105	7,900	1,685	17,790	42,769

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
	FIGURES FOR BOYS.																			
1877-78 ..	1	34	..	..	..	..	1	189	1	267	4	651	..	..	..	..	36	2,392	2	222
1878-79 ..	1	30	..	..	..	..	1	216	1	319	4	698	..	..	..	..	36	2,702	2	201
1879-80 ..	1	38	..	..	..	..	1	42	1	36	4	84	2	294	1	277	40	3,035	..	..
1880-81 ..	1	17	..	..	..	..	1	69	1	49	4	72	2	339	1	308	40	2,883	..	..
1881-82 ..	1	40	..	..	..	..	1	70	1	48	4	71	2	346	1	350	39	3,178	..	..
	FIGURES FOR GIRLS.																			
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	30	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	27	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	30	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	25	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
		Number of patients treated.														
Name of Dispensary.	Class of Dispensary.	Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Gujrat ..	2nd	5,879	5,783	5,082	5,318	6,142	1,308	1,697	1,660	2,748	1,740	1,018	1,019	1,601	956	2,042
Jalalpur ..	2nd	3,814	5,498	4,963	4,693	5,246	1,609	2,202	2,214	2,385	2,350	1,349	2,500	2,024	2,454	2,897
Dinga ..	3rd	2,799	2,643	2,767	2,104	3,221	1,141	869	1,025	750	1,233	627	662	618	690	997
Kharian ..	2nd	3,405	3,504	3,148	3,550	4,253	559	840	609	738	701	267	325	334	341	424
Phalian ..	3rd	2,162	2,061	1,808	2,013	2,381	657	685	591	604	714	487	455	464	394	635
Karianwala ..	2nd	3,085	3,247	2,359	2,231	2,400	832	1,135	1,088	1,082	1,019	612	712	603	663	535
Khohar ..	3rd	2,637	2,866	2,938	2,427	2,505	629	562	805	1,702	1,000	62	166	130	277	366
Kotla ..	3rd	2,017	2,647	2,802	2,350	2,452	638	806	827	780	848	422	624	552	470	434
Monga ..	3rd	1,365	2,291	1,347	1,244	1,386	436	754	475	491	539	169	535	448	499	524
Kadrabad ..	3rd	1,252	1,358	960	1,256	1,774	493	709	520	497	456	418	423	250	287	340
Tanda ..	M. F.	2,401	..	..	..	..	1,256	..	..	..	..	269	..	..	..	..
Kunjah ..	2nd	3,016	3,433	3,084	2,541	2,757	1,004	1,059	1,066	802	1,147	650	589	577	500	479
Sadulapur ..	3rd	1,885	2,090	2,143	2,585	2,661	429	775	590	682	510	220	356	202	208	177
Total ..	..	35,717	37,421	33,401	32,312	37,178	10,991	12,093	11,470	13,261	12,257	6,570	8,366	7,803	7,739	9,850

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Gujrat ..	2nd	8,205	8,499	8,343	9,022	9,924	333	589	227	227	184	1,609	1,583	1,382	1,622	1,872
Jalalpur ..	2nd	6,772	10,200	9,201	9,532	10,493	44	34	33	33	52	794	639	765	677	602
Dinga ..	3rd	4,567	4,174	4,410	3,544	5,451	..	..	..	..	..	510	637	539	634	700
Kharian ..	2nd	4,231	4,669	4,091	4,629	5,378	..	..	..	23	29	525	611	533	593	705
Phalian ..	3rd	3,306	3,201	2,863	3,011	3,730	..	..	..	..	..	406	448	391	474	613
Karianwala ..	2nd	4,529	5,094	4,050	3,976	3,954	..	..	..	..	28	493	532	462	499	636
Khohar ..	3rd	3,328	3,594	3,873	4,406	3,871	..	..	..	..	..	528	522	908	604	741
Kotla ..	3rd	3,077	4,077	4,181	3,600	3,734	..	..	..	..	..	401	426	424	459	672
Monga ..	3rd	1,970	3,580	2,270	2,234	2,449	..	..	..	..	..	406	342	387	419	437
Kadrabad ..	3rd	2,163	2,490	1,730	2,040	2,570	..	..	..	..	8	369	330	323	383	526
Tanda ..	M. F.	3,926	..	..	..	..	..	..	..	..	..	329	..	..	..	..
Kunjah ..	2nd	4,670	5,081	4,727	3,843	4,383	20	..	..	..	6	651	600	538	582	665
Sadulapur ..	3rd	2,534	3,221	2,935	3,475	3,348	..	..	..	..	..	348	437	415	503	549
Total ..	..	53,278	57,880	52,674	53,312	59,285	297	623	260	283	307	7,369	7,107	7,057	7,449	8,718

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
	Number of Civil Suits concerning				Value in rupees of Suits concerning *			
YEAR.	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	Number of Revenue cases.
1878	5,834	152	509	6,495	12,420	2,80,272	2,92,692	5,438
1879	6,512	293	999	7,804	45,592	2,98,740	3,44,332	6,953
1880	6,991	329	1,579	8,899	32,520	4,00,449	4,32,969	7,385
1881	5,931	288	1,322	7,541	28,078	2,89,839	3,17,917	5,735
1882	5,869	249	1,722	7.840	23,218	3,23,505	3,46,723	5,839

NOTE.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

1		2	3	4	5	6
DETAILS.		1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	3,951	3,660	5,036	6,325	5,489
	Discharged	1,907	1,972	2,677	3,492	3,567
	Acquitted	449	444	656	636	490
	Convicted	1,540	1,252	1,644	2,102	1,338
	Committed or referred	22	4	19	39	35
Cases disposed of.	Summons cases (regular)	..	..	..	1,548	1,597
	,, (summary)	..	..	..	78	17
	Warrant cases (regular)	..	..	..	1,096	698
	,, (summary)	..	..	..	32	14
	Total cases disposed of	2,006	1,904	2,409	2,754	2,326
Number of persons sentenced to	Death	1	..	7	2	2
	Transportation for life	6	2	4	2	5
	,, for a term	..	..	..	..	..
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	595	571	834	1,311	852
	,, 10 to 50 rupees	251	191	267	285	237
	,, 50 to 100 ,,	34	28	15	44	9
	,, 100 to 500 ,,	8	5	4	11	4
	,, 500 to 1,000 ,,	..	1	..	..	..
	Over 1,000 rupees	..	..	..	..	..
	Imprisonment under 6 months	328	258	388	363	330
	,, 6 months to 2 years	207	146	125	166	65
	,, over 2 years	9	29	25	11	10
	Whipping	169	103	77	128	33
	Find sureties of the peace	45	16	5	..	..
	Recognisance to keep the peace	47	76	230	96	38
	Give sureties for good behaviour	182	32	46	72	36

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	*Number of cases inquired into.*					*Number of persons arrested or summoned.*					*Number of persons convicted.*				
	1877	1878	1879	1880	1881	1877	1878	1879.	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	8	4	5	5	6	106	38	56	56	80	97	30	50	51	74
Murder and attempts to murder	3	6	4	10	9	13	10	13	14	16	3	7	2	12	4
Total serious offences against the person	50	43	48	56	49	92	56	63	90	91	66	36	32	52	57
Abduction of married women	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total serious offences against property	297	254	258	264	334	190	199	161	167	164	126	136	107	124	128
Total minor offences against the person	27	28	21	37	26	60	40	33	44	39	42	27	22	36	29
Cattle theft	53	81	90	95	116	81	98	110	113	127	51	76	72	91	87
Total minor offences against property	552	564	494	423	461	529	604	541	425	506	394	447	387	332	366
Total cognizable offences	933	900	831	794	882	990	951	869	793	886	735	690	608	603	658
Rioting, unlawful assembly, affray	..	8	2	2	3	..	49	12	4	8	..	29	12	2	8
Offences relating to marriage	2	8	2	8	2	5	5	3	2	4	4	5	2	1	3
Total non-cognizable offences	98	97	70	110	80	218	220	173	370	223	164	170	117	329	193
GRAND TOTAL of offences	1,197	1,261	993	1,049	1,250	1,396	1,456	1,172	1,358	1,467	1,050	1,085	836	1,105	1,157

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	No. in gaol at beginning of the year.		*No imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
YEAR.	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	222	4	748	28	861	99	..	14	..	4	627	..	..
1878-79	287	6	740	39	936	91	..	14	..	2	606	..	..
1879-80	255	8	474	32	143	9	..	..	..	4	104	5	..
1880-81	154	7	617	23	163	22	..	4	..	37	135	4	..
1881-82	197	2	581	33	172	15	..	3	..	45	120	7	..

	15	16	17	18	19	20	21	22	23	24	25	26
	Length of sentence of convicts.							*Previously convicted.*			*Pecuniary results.*	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	560	239	176	12	8	1	1	59	21	10	14,709	1,929
1878-79	595	285	172	7	5	7	1	68	29	8	16,686	1,550
1879-80	51	34	62	7	5	2	..	18	16	5	15,586	1,330
1880-81	103	22	54	11	6	1	2	11	13	3	14,133	2,104
1881-82	72	45	55	18	6	1	1	18	7		14,232	1,297

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Gujrat ..	Gujrat ..	18,743	4,762	317	..	13,637	27	3,114	602
	Jalalpur ..	12,839	3,331	12	..	9,496	..	2,733	470
	Kunjah ..	5,799	1,712	189	..	3,898	..	640	906
Kharian ..	Dinga ..	5,015	1,972	107	..	2,936	..	835	601

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	*Total population by the Census of*	*Total births registered during the year.*					*Total deaths registered during the year.*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
Gujrat ..	Males ..	9,246	397	373	336	425	449	182	338	295	192	229
	Females	8,155	409	364	307	378	401	199	300	238	159	196
Jalalpur ..	Males ..	7,581	359	284	219	272	331	202	404	310	239	244
	Females	6,433	310	219	185	206	302	188	353	289	182	215

NOTE.—These figures are taken from Table No. LVII, of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5
NAME OF MUNICIPALITY.	Gujrat.	Jalalpur.	Kunjah.	Dinga.
Class of Municipality	II.	III.	III.	III.
1870-71	5,439	4,416	..	..
1871-72	7,230	5,657	..	..
1872-73	7,572	7,004	..	..
1873-74	7,403	7,271	..	..
1874-75	9,011	6,058	..	..
1875-76	7,804	6,428	1,135	1,390
1876-77	8,188	5,295	1,212	1,381
1877-78	9,026	4,282	1,207	1,311
1878-79	9,195	6,453	1,192	1,573
1879-80	10,452	6,689	1,166	1,627
1880-81	13,063	7,614	1,505	2,517
1881-82	12,691	7,516	1,520	1,836

Table No. XLVI, showing DISTANCES.

(a) Tahsils.
(b) Police Station.
(c) Police Outposts.

	Gujrat	Lalla Musa	Kharian	Naorungabad	Jhelum	Kunjah	Maghowal	Phalia	Qadrabad	Kuthala Shekhan	Sohawa	Ran Mal	Dingah	Mung	Moradwal	Doulatanagar	Kotla	Jalalpur	Kariawala	Surakhpur	Naoshera	Khohar	Kathala	Kathala Ferry	Palkoo Ferry
Gujrat (a) (b)																									
Lalla Musa (b)	11																								
Kharian (a) (b)	21	10																							
Naorungabad (c)	30	19	9																						
Jhelum	32	21	11	2																					
Kunjah	7	12	22	31	33																				
Maghowal	13	15	23	32	34	6																			
Phalia (a)	32	29	32	35	38	25	19																		
Qadrabad (b)	42	39	41	46	48	35	29	10																	
Kuthala Shekhan (b)	42	36	37	37	39	35	29	10	12																
Sohawa	36	31	30	30	32	30	26	11	17	7															
Ran Mal	25	25	30	35	38	18	12	11	15	20	20														
Dingah (b)	22	15	14	18	20	17	25	18	28	23	16	18													
Mung	34	27	24	23	25	29	25	16	24	14	7	23	12												
Mordawal	47	40	37	36	28	39	35	19	23	11	9	29	25	13											
Doulatanagar	12	8	14	23	25	17	21	37	47	45	38	33	23	35	46										
Kotla	20	13	13	22	24	24	28	42	52	48	41	38	25	36	49	8									
Jalalpur (c)	9	15	24	33	35	15	21	40	49	50	44	33	30	42	55	10	17								
Kariawala (b)	18	19	26	35	37	24	30	49	58	59	51	42	34	46	59	12	14	9							
Surakhpur	23	29	36	46	38	30	36	55	64	65	59	48	45	57	70	21	25	15	11						
Naoshera	13	21	30	39	41	20	26	45	52	55	49	37	35	47	60	16	22	6	10	11					
Khohar	33	21	18	9	41	30	28	26	37	28	21	32	13	14	27	32	31	42	44	54	48				
Kathala	6	18	28	37	39	7	12	32	37	42	38	22	24	35	47	18	26	12	21	22	15	45			
Kathala Ferry	8	20	30	39	41	9	14	34	39	44	40	24	26	37	49	20	28	14	23	24	17	47	2		
Palkoo Ferry	10	22	32	41	43	11	16	36	41	46	42	26	28	39	51	22	30	16	25	26	19	49	4	2	
Parcecawala (b)	20	19	24	30	31	13	8	11	18	20	18	6	12	19	27	26	32	27	35	43	34	24	19	21	23
Shadeewal	5	13	22	31	33	4	8	27	37	36	33	19	20	32	42	16	23	13	21	28	17	30	4	6	8
Sadulapur	16	19	26	33	36	10	5	16	22	24	29	7	16	27	34	21	28	20	29	35	25	25	15	17	19

GAZETTEER

OF THE

GUJRAT DISTRICT.

1883-84.

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